

A PROPOSED REVISION
of the
NEW TESTAMENT IN ENGLISH

THE GOSPEL ACCORDING TO
ST. JOHN

REVISION OF THE MAGNETIC BOOK
WITH THE CHALLENGER REVISION
NEW TESTAMENT IN ENGLISH

1950

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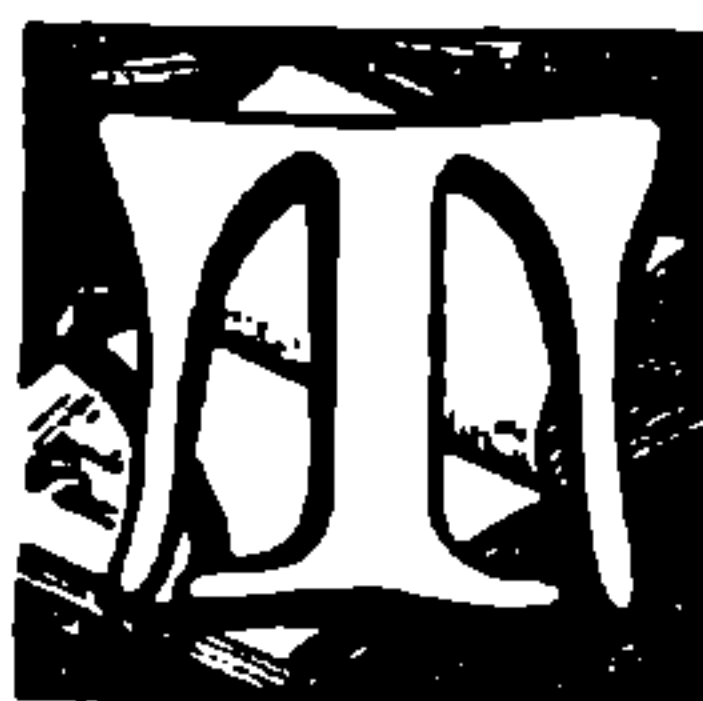
BASED ON THE VULGATE AND DONE
WITH THE CHALLONER-RHEIMS
NEW TESTAMENT IN VIEW

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FOREWORD



THE principles on which the present revision of the Gospel according to St. John is based will be found in Dr. Newton's article, "Principles Governing the Revision of the New Testament," in *Proceedings of the Catholic Biblical Association of America* (1937), pp. 107 ff.

At the request of His Excellency, the Most Reverend Edwin V. O'Hara, D. D., chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, the text of the "Principles of Revision" was communicated to the secretary of the Biblical Commission, the Very Reverend J. B. Frey, C. S. Sp. The distinguished secretary declared the "Principles" excellent, praising in particular the adoption of the Vulgate as the basic text, and the provision that recourse be had to the Greek to clarify the meaning of the Latin. It was most gratifying also to have him pronounce the undertaking opportune and destined to be useful to the faithful.

The text of the New Testament is now complete and in the hands of the Editorial Board. Most of

the Commentary, which will be published in a separate volume, is also complete; so that the whole work should appear in the not distant future.

Before proceeding with the publication of the complete New Testament and its companion volume of Commentary, however, it was decided at the meeting in St. Louis, Mo., October 9, 10, 1937, to try the experiment of printing the Gospel of St. John alone, as a sample of the undertaking. It is a privilege and a pleasure to present this work, which is a practical application of the principles of revision adopted by our Committee. We are hopeful that it will meet with general approval; even a cursory comparison with the old text will reveal many improvements which should commend it to the reader. However, we are anxious that the work be as perfect as possible, and we therefore invite criticisms and suggestions which might either help to improve still further this revision of the Fourth Gospel, or be of assistance in the preparation of the final text of the other parts of the New Testament.

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INTRODUCTION



ST. JOHN, "the disciple whom Jesus loved," was the last to write his Gospel. He was a young man when first called by Jesus, and lived to an advanced old age. His mission field was the Roman province known as "Asia," and especially the city of Ephesus, where his memory was long held in reverence. In the persecution of Domitian or Trajan he was exiled to the island of Patmos.

That he is the author of the Gospel which bears his name has been the constant tradition of the Church. This is confirmed by the Gospel itself, which manifests such a personal knowledge of Christ and of the land in which He lived. John and James were the sons of Zebedee, of the village of Bethsaida, and fishermen by trade. They had attached themselves to John the Baptist and were among the first to be called by our Lord. Later they were chosen among the Twelve and, with Peter, were permitted to witness the more hidden experiences of the Master. John was particularly intimate with Jesus, as his title of "beloved disciple" and his position at the Last

Supper clearly show. To him our Lord entrusted the care of the Blessed Virgin. We do not wonder, therefore, that he was able to reach such spiritual heights in his Gospel, nor that tradition has assigned him the symbol of the eagle.

The Gospel was written toward the end of the first century. Its purpose is stated in 20, 31: "... that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." It is probable that John also had in view other purposes. He wished to refute the heresies which were attacking the true character of Christ; to reprove the sects which had exaggerated the position of the Baptist; to show the culpability of the Jews for the death of Christ; perhaps also to complete and give chronological order to the Synoptic Gospels.

Summary of the Gospel

Prologue (1, 1-18)

Part I — The Public Ministry (1, 19 — 12, 50)

1. Christ Reveals His Mission and Divinity (1, 19 — 4, 54)
 - (a) Preparatory Period (1, 19 — 2, 12)
 - (b) In Jerusalem and Judea (2, 13 — 3, 36)
 - (c) In Samaria and Galilee (4, 1-54)
2. Christ Confirms His Mission (5, 1 — 6, 72)
 - (a) At the Feast in Jerusalem (5, 1-47)
 - (b) The Promise of the Eucharist (6, 1-72)

3. Conflicts with the Jews (7, 1 — 12, 50)
 - (a) At the Feasts in Jerusalem (7, 1 — 10, 42)
 - (b) Last Months of the Public Ministry (11, 1 — 12, 50)

Part II — The Passion, Death and Resurrection (Chapters 13-21)

1. At the Last Supper (13, 1 — 17, 26)
2. The Passion and Death (18, 1 — 19, 42)
3. The Resurrection (20, 1 — 21, 25)

In this volume, those details of format, style, etc., which are matters of option, are subject to criticism, and to possible modification in the final edition.

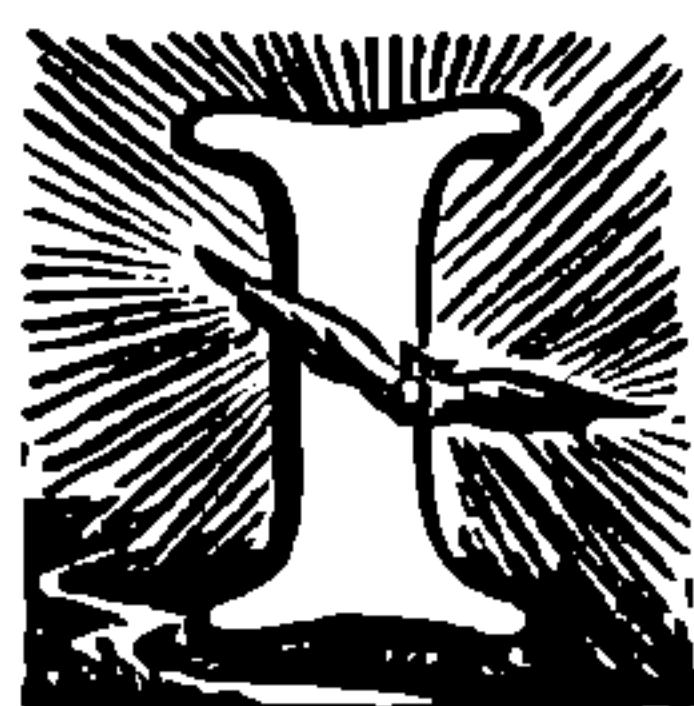
I am the VINE·you the branches





THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. JOHN

Prologue 1, 1-18



*The Word
in Himself*

IN the beginning was the Word,
and the Word was with God;
and the Word was God.
He was in the beginning with God.
All things were made through him,
and without him was made
nothing that has been made.
In him was life,
and the life was the light of men.

And the light shines in the darkness;
and the darkness understood it not.

1

1

2

3

4

5

1ff: Prov. 8, 22-30.

1: Gen. 1, 1; Apoc. 19, 13;

1 John 1, 1. 2.

3: 1 Cor. 8, 6.

4: 5, 26.

5: 3, 19.

1, 1: In this prologue to his Gospel, St. John indicates that he is about to give an exposition of the divine nature and mission of Jesus. To represent His eternal existence with the Father, St. John employs the term "Word." It is so used only by St. John (1, 1. 14; 1 John, 1, 1; Apoc. 19, 13), and designates the Son as a kind of intellectual emanation from the Father (St. Thomas). He enjoys the divine nature and yet is distinct from the Father. It was this eternal divine Person who became man in order to reveal God to us, and to accomplish our redemption.

1, 5: *Light* is God's revelation and grace; *Darkness* is man's sinful nature. *Shining*: i. e., always present in the world, both in the past and the present. *Understood*: this may refer to man's failure to appreciate the light. Cfr. 1, 10. But the Greek term rather conveys the idea of the darkness not restraining the light.

- 6 ***The Word's Mission*** There was a man,
one sent from God,
whose name was John.
- 7 This man came as a witness,
to bear witness concerning the light,
that all might believe through him.
- 8 He was not himself the light,
but was to bear witness concerning the light.
- 9 It was the true light
which enlightens every man
who comes into the world.
- 10 He was in the world,
and the world was made through him,
and the world knew him not.
- 11 He came unto his own,
and his own received him not.
- 12 But to as many as received him
he gave the power of becoming sons of God;
to them that believe in his name:
- 13 Who were born not of blood,
nor of the will of the flesh,
nor of the will of man,
but of God.
- 14 ***The Word Incarnate*** And the Word was made flesh,
and dwelt among us.
And we saw his glory —
glory as of the only-begotten of the Father —
full of grace and of truth.
- 15 John bears witness concerning him,

6f: Matt. 3, 1.
12: Gal. 3, 26.
13: 3, 5, 6.

14: 1 John 1, 1ff.
15: 1, 19-34; 3, 22-30.

1, 14: *Dwelt*: the Greek term has the meaning "he pitched his tent among us." *Grace*: the fullness of the supernatural light. *Truth*: the fullness of divine wisdom and knowledge. Grace and Truth are often used in the Old Testament as qualities of the divine nature, and have the meaning of "loving-kindness" and "fidelity." Here they modify "glory."

and cries, "This was he of whom I said,
 'He who is to come after me
 has been made above me,
 because he was before me.' "
 And of his fullness 16
 we have all received,
 grace for grace.
 For the Law was given through Moses; 17
 grace and truth came through Jesus Christ.
 No one has at any time seen God. 18
 The only-begotten Son, who is in the bosom of the Father,
 he has revealed him.

Part I: 1, 19 — 12, 50

THE PUBLIC MINISTRY

1. CHRIST REVEALS HIS MISSION AND
 DIVINITY (1, 19 — 4, 54)

(a) PREPARATORY PERIOD (1, 19 — 2, 12)

The Testimony And this is the testimony of John, when the 19
of the Baptist Jews sent to him from Jerusalem priests and
 Levites to ask him, "Who art thou?" And 20
 he confessed and did not deny; and he confessed, "I am not
 the Christ." | And they asked him, "What then? Art thou 21
 Elias?" And he said, "I am not." "Art thou the Prophet?"
 And he replied, "No."
 They therefore said to him, "Who art thou? that we 22
 may give an answer to those who sent us. What hast thou

1, 16: *Grace for grace*: a continuous flow of graces from Christ to man.

1, 20: This denial is essential to the nature of the Baptist's testimony. The negative and positive statement of it is a Semitic manner of emphasis.

1, 21: *Elias and the Prophet*: the expected Messiah was known as "the Prophet," from Deut. 18, 18. Elias was generally looked for as His precursor.

23 to say of thyself?" He said, "I am the voice of one crying
in the desert, 'Make straight the way of the Lord,' as said
Isaias the prophet."

24 And they who had been sent were from among the
25 Pharisees. And they asked him, and said to him, "Why
then dost thou baptize, if thou art not the Christ, nor Elias,
26 nor the Prophet?" John said to them in reply, "I baptize
with water; but in the midst of you has stood one whom you
27 know not. He it is who is to come after me, who has been
made above me, the strap of whose sandal I am not worthy
to loose."

28 These things took place at Bethany, beyond the Jordan,
where John was baptizing.

29 The next day John saw Jesus coming to him, and he
said, "Behold the lamb of God! behold him who takes
30 away the sin of the world! This is he of whom I said,
'After me there comes one who has been made above me,
31 because he was before me.' | And I knew him not. But
that he might be made known to Israel, for this have I
come baptizing with water."

32 And John bore witness, saying, "I beheld the Spirit
descending as a dove from heaven, and it abode upon him.
33 | And I knew him not. But he who sent me to baptize with
water, he said to me, 'He upon whom thou wilt see the
Spirit descending, and abiding upon him, he it is who
34 baptizes with the Holy Spirit.' And I have seen and have
borne witness that this is the Son of God."

35 *The First* Again the next day John was standing
36 *Disciples* *there*, and two of his disciples. And look-
ing upon Jesus as he walked by, he said,

23: Isa. 40, 3; Matt. 3, 3.

26: Luke 3, 16; 17, 21.

32: Matt. 3, 16.

1, 24: The Pharisees may have constituted another group than John's first questioners.

1, 28: *Bethany*: note that this was "beyond the Jordan," and is not to be confused with Bethany near Jerusalem, the home of Martha and Mary.

"Behold the lamb of God!" And the two disciples heard 37
him speaking, and they followed Jesus.

But Jesus turned round, and seeing them following 38
him, said to them, "What is it you seek?" They said to
him, "Rabbi (which interpreted means Master), where
dwellest thou?" He said to them, | "Come and see." They 39
came and saw where he abode; and they remained with him
that day. It was about the tenth hour.

Now Andrew, the brother of Simon Peter, was one of 40
the two who had heard John and had followed him. He 41
finds first his brother Simon and says to him, "We have
found the Messiah (which interpreted is Christ)." And he 42
led him to Jesus. But Jesus, looking upon him, said, "Thou
art Simon, the son of John; thou shalt be called Cephas
(which interpreted is Peter)."

The next day he purposed leaving for Galilee, and he 43
found Philip. And Jesus said to him, "Follow me." | Now 44
Philip was from Bethsaida, the city of Andrew and Peter.

Philip finds Nathanael, and says to him, "We have found 45
him of whom Moses in the Law and the prophets wrote,
Jesus the son of Joseph from Nazareth." And Nathanael 46
said to him, "Can anything good come from Nazareth?"
Philip said to him, "Come and see."

Jesus saw Nathanael coming toward him, and said of 47
him, "Behold a true Israelite in whom there is no guile!"
| Nathanael said to him, "Whence knowest thou me?" In re- 48
ply Jesus said to him, "Before Philip called thee, when thou
wast beneath the fig tree, I saw thee." Nathanael answered 49

41: 4, 25; Ps. 2, 2.
42: Matt. 16, 18.

49: 6, 69; 9, 25; 10, 36; 11, 27;
20, 31.

1, 37: *Two disciples*: from v. 40 we know that one of these
was Andrew. The other was John the Evangelist, who thus
generally hides his identity throughout the Gospel.

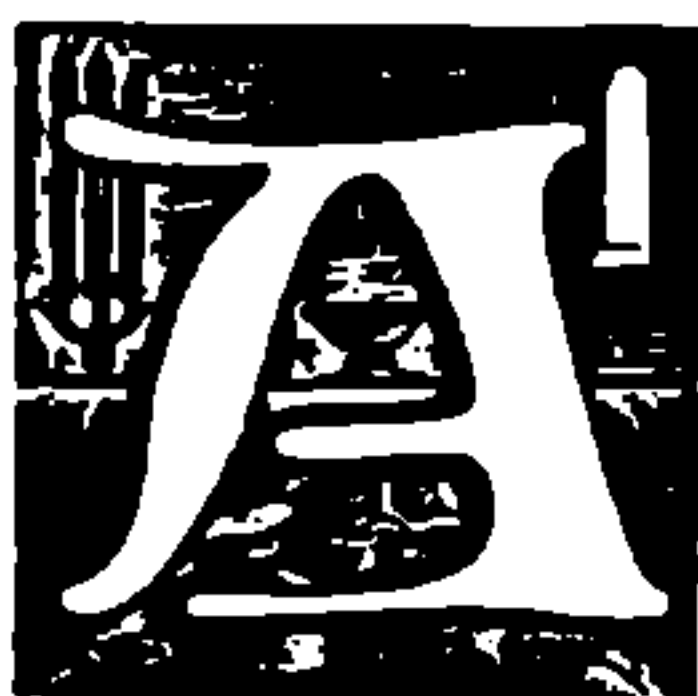
1, 41: *The Messiah*: in Greek *Christos* means "the Anointed
One." It was under this name that the expected Redeemer was
known from the prophecies in Isa. 61, 1; Dan. 9, 21.

1, 42: *Cephas*: in Aramaic this name means "rock," in Greek
Petros. For the significance of this change of name cfr. Matt. 4,
18; 16, 18.

him, and said, "Rabbi, thou art the Son of God, thou art King of Israel."

50 Replying, Jesus said to him, "Because I said to thee that I saw thee beneath the fig tree, thou dost believe. Greater
51 things than these shalt thou see." And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

2



1 **A**ND on the third day there was a marriage
2 at Cana of Galilee, and the mother of Jesus
3 was there. Now Jesus also and his disciples
4 were invited to the marriage. And when
5 the wine failed, the mother of Jesus said
6 to him, "They have no wine." And Jesus
7 said to her, "What wouldst thou have me
8 do, woman? My hour is not yet come." | His
9 mother said to the servants, "Do whatever
he will say to you."

6 Now six stone water-jars were set there, after the
7 Jewish manner of purification, each holding two or three
8 measures. Jesus said to them, "Fill the water-jars with
9 water." And they filled them to the brim. | And Jesus said
to them, "Draw now, and take to the chief steward." And
they brought it to him.

9 When, however, the chief steward had tasted the water

2, 1: *The third day*: probably from the call of Nathanael. *Cana*: in Lower Galilee, some five miles north and east of Nazareth.

2, 4: *What wouldst thou have me do*: literally, "What to me and to thee," is an Aramaic expression which can vary in meaning with its context, and with the speaker's tone of voice. It occurs several times in the Old and New Testaments, practically always implying dissent. Though there may be some resistance in it even here, the circumstances show that it was not a rebuke. *Woman*: an honorable address in the language spoken by our Lord. *My hour*: could be said of any critical period in one's life. Here it is used of the opening of Christ's public ministry, or of that ministry as a whole.

made wine — and he knew not whence it was, but the servants who had drawn the water knew — the chief steward called the bridegroom, | and said to him, "Every man at first serves the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now." 10

This first of *his* signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in him. After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they remained there not many days. 11 12

(b) IN JERUSALEM AND JUDEA (2, 13 — 3, 36)

The Cleansing of the Temple Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple men selling oxen, sheep and doves, and money-changers at their tables. And making a kind of whip of cords, he drove them all out of the temple, also the sheep and oxen, and he spilled the money of the changers and overturned the tables. And to them who were selling the doves he said, "Take these things away, and make not the house of my Father a marketplace." And his disciples remembered that it was written, 13 14 15 16 17

"The zeal of thy house has eaten me up."

The Jews therefore replied, and said to him, "What sign dost thou show us, since thou dost these things?" In answer Jesus said to them, "Destroy this temple, and in 18 19

12: 7, 3, 10; Matt. 12, 46.
13-25: Matt. 21, 12-17; Mark 11,
15-19; Luke 19, 45-48.

17: Ps. 68, 10.
19: Matt. 26, 61.

2, 11: *Signs*: St. John speaks always of Christ's miracles as "signs" or "works." We retain the term "sign," but it is to be understood as "miracle" in the Synoptic Gospels.

2, 18: *The Jews*: here, as generally in the Gospel of St. John, are the officials of Judaism. They held authority in such matters as are here described, and they asked a sign of Christ in justification of His usurpation of that authority.

20 three days I will raise it up." The Jews then said, "Forty-
 21 six years has this temple been in building, and wilt thou
 raise it up in three days?" But he was speaking of the
 temple of his body.

22 When, accordingly, he was risen again from the dead,
 his disciples remembered his saying this, and they believed
 the Scripture and the word which Jesus had spoken.

23 Now when he was at Jerusalem for the feast of the
 24 Passover, many believed in his name, seeing the signs
 which he was working. But Jesus did not trust himself
 25 to them, because he knew all men, | and because he had no
 need that anyone should bear witness concerning man,
 for he himself knew what was in man.

3

1



2

OW there was a certain man among the
 Pharisees, Nicodemus by name, a ruler of
 the Jews. This man came to Jesus at night,
 and said to him, "Rabbi, we know that
 thou hast come a teacher from God, for no
 one can work the signs which thou workest
 unless God is with him."

Nicodemus

3

In reply Jesus said to him, "Amen,
 amen, I say to thee, unless a man be born again, he can-
 4 not see the kingdom of God." Nicodemus said to him,
 "How can a man be born when he is old? Can he enter
 a second time his mother's womb and be reborn?"

22: 14, 26.
 25: Matt. 9, 4.

3, 1: 7, 50; 19, 39.
 3: 1, 13; Matt. 10, 3; 1 Pet.
 1, 23.

2, 23ff: The faith of those attracted to Christ was imperfect, and He knew it. Hence He did not reveal Himself to them (Chrysostom), or admit them to a more intimate understanding of His teaching and Person. The conversation with Nicodemus grows out of this situation.

3, 1: *Ruler*: i. e., a leader in the community; perhaps also a member of the Sanhedrin. Cfr. 7, 50f.

Jesus answered, "Amen, amen, I say to thee, unless a
 man be reborn of water and the Holy Spirit, he cannot enter
 into the kingdom of God. That which is born of the flesh
 is flesh; and that which is born of the Spirit is spirit. Do
 not wonder that I said to thee, 'You must be born anew.' The
 wind blows where it wills, and thou hearest its sound but
 knowest neither whence it came nor whither it goes. So is
 everyone that is born of the spirit."

In reply Nicodemus said to him, "How can these things
 be done?"

Answering him, Jesus said, "Thou art a teacher in Israel
 and knowest not these things? Amen, amen, I say to thee,
 we speak of what we know, and we bear witness to what we
 have seen; and our witness you do not receive. If I have
 spoken of earthly things to you, and you believe not, how
 will you believe if I speak of heavenly things to you? And
 no one has ascended into heaven except him who has de-
 scended from heaven: the Son of Man who is in heaven.

"And as Moses raised up the serpent in the desert, so
 must the Son of Man be raised up, that no one who believes
 in him may perish, but may have everlasting life."

For God so loved the world that he gave his only-begot-
 ten Son, that no one who believes in him may perish, but
 may have everlasting life. For God did not send his Son
 into the world in order to judge the world, but that the

14: Num. 21, 9.

16: 1 John 4, 9; Rom. 5, 8.

3, 8: This brief parable indicates to Nicodemus that there
 are mysteries even in familiar natural forces. Hence he need not
 be surprised if the truths of the supernatural order appear
 mysterious.

3, 13: *Who is in heaven*: these words are wanting from the
 best Greek codices. The thought is in accord with 1, 18: Christ's
 incarnation did not remove Him from the presence of the Father.

3, 15f: The Greek text reads: "That everyone that believes
 in him may have everlasting life."

3, 16-21: These verses contain the reflections of the evangelist.

3, 17: *To judge*: here in the sense of "to punish."

18 world might be saved through him. He who believes in him
 is not judged; but he who believes not is already judged,
 because he does not believe in the name of the only-be-
 19 gotten Son of God. Now this is the judgment: The light
 is come into the world, yet men have loved rather the
 20 darkness than the light, for their works were evil. For
 everyone who does evil hates the light, and comes not
 21 to the light, that his deeds be not exposed. But he who
 practises the truth comes to the light that his deeds be
 shown clearly, for they have been worked in God.

22 *The Testimony of John the Baptist* After these things Jesus and his dis-
 ciples came into the land of Judea, and
 there he abode with them and baptized.
 23 Now John was also baptizing in Aennon,
 near Salim, for there was much water there. And the peo-
 24 ple were coming and were being baptized. For John had
 not yet been cast into prison.

25 Now a question concerning purification was raised by
 26 the disciples of John with the Jews. And they came to
 John and said to him, "Rabbi, he who was with thee be-
 yond the Jordan, to whom thou hast borne witness, behold
 he baptizes and all are coming to him."

27 John answered and said, "No one can receive anything
 28 unless it be given him from heaven. You yourselves bear
 me witness that I said, 'I am not the Christ but have been
 29 sent before him.' He who has the bride is the bridegroom;
 but the friend of the bridegroom, who stands and hears
 him, rejoices exceedingly at the voice of the bridegroom.

24: Matt. 4, 12; 14, 3.

28: 1, 20. 23. 27.

3, 23: *Aennon*: was located in the Jordan valley, some eight miles south of Scythopolis.

3, 25: ... *with the Jews*: the Greek text prefers "with a Jew." St. Augustine says that the Jews by preferring Christ's baptism to that of John angered the latter's disciples.

This my joy, therefore, is fulfilled. | He must increase, but I must decrease." 30

He who comes from above is above all. He who is from the earth belongs to the earth, and of the earth he speaks. He who comes from heaven is above all. | And to that which he has seen and heard he bears witness, and his witness no one receives. He who has received his testimony has set his seal on this, that God is true. For he whom God has sent speaks the words of God, for God gives not the Spirit by measure. The Father loves the Son, and has given all things into his hand. He who believes in the Son has everlasting life; he who is unbelieving toward the Son shall not see life, but the anger of God rests upon him. 31 32 33 34 35 36

(c) IN SAMARIA AND GALILEE (4, 1 - 54)

4



*The Samaritan
Woman*

WHEN, therefore, Jesus knew that the Pharisees had heard that Jesus made and baptized more disciples than John — although Jesus himself did not baptize, but his disciples — he left Judea and went again into Galilee. Now it was necessary that he pass through Samaria. 1 2 3 4

He came, accordingly, to a city of Samaria called Sichar, near the field which Jacob had given to his son Joseph. Now there was in that place the well of Jacob. Jesus, then, wearied from the journey, 5 6

4, 5: Gen. 48, 22; Jos. 24, 32.

3, 31-36: These verses contain the reflections of the evangelist.

4, 4f: The ordinary route from Judea to Galilee passed through Samaria. *Sichar*: probably the present *Askar*, two miles east of Sichem. Cfr. Gen. 33, 19; 48, 22.

was sitting as he was at the well. It was about the sixth hour. There comes a Samaritan woman to draw water.

Jesus says to her, "Give me to drink"; | for his disciples had gone into the city to buy food. The Samaritan woman therefore says to him, "How is it that thou, who art a Jew, dost ask drink of me, a Samaritan woman?" For Jews have no dealings with Samaritans.

Jesus answered, and said to her, "If thou didst know the gift of God, and who he is who said to thee, 'Give me to drink,' thou, perhaps, wouldst have asked of him, and he would have given thee living water." The woman said to him, "Sir, thou hast nothing with which to draw, and the well is deep. Whence then hast thou living water? Art thou greater than our father Jacob who gave us the well, and who himself, and his sons, and his flocks, drank from it?" In reply Jesus said to her, "Everyone that drinks of this water will thirst again. He, however, who will drink of the water which I will give him shall never thirst; but the water which I will give him shall become in him a fountain of water, springing up unto life everlasting." The woman said to him, "Sir, give me this water that I may not thirst, nor come here to draw."

Jesus says to her, "Go, call thy husband and come here." The woman answered, and said, "I have no husband." Jesus said to her, "Thou hast said well, 'I have no husband,' | for thou hast had five husbands, and he whom thou now hast is not thy husband. In this hast thou spoken truly."

The woman says to him, "Sir, I see that thou art a prophet. Our fathers have worshipped on this mountain, but you say that Jerusalem is the place where one should worship." Jesus says to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem shall you worship the Father. You worship that which you know not; we worship that which we know,

9: Eccli. 50, 27f; Matt. 10, 5.

20: Deut. 12, 5.

for salvation is from the Jews. But the hour is coming, and
is now *here*, when the true worshippers will worship the
Father in spirit and truth. For indeed the Father seeks such
as his worshippers. God is spirit, and those who worship
him must worship in spirit and in truth." 23 24

The woman says to him, "I know that Messiah is coming
(who is called Christ), and when he comes he will tell us
all things." Jesus says to her, "I who speak with thee
am he." 25 26

And at this point his disciples came; and they won-
dered that he was speaking with a woman. Still no one said,
"What seekest thou?" or, "Why dost thou speak with her?"
The woman therefore left her water-jar and went away into
the city, and said to the people, | "Come and see a man that
has told me all I have done. Can he be the Christ?" | They
accordingly went forth from the city and came to him.
Meanwhile, his disciples besought him, saying, "Rabbi, eat."
But he said to them, "I have food to eat which you know
not." The disciples therefore said one to another, "Has
anyone brought him *something* to eat?" 27 28 29 30 31 32 33

Jesus says to them, "My nourishment is to do the will of
him who sent me, to accomplish his work. Do you not say,
'There are yet four months, and then comes the harvest'?
Well, I say to you, lift up your eyes and observe the fields,
for they are already white for the harvest. And he who 34 35 36

4, 23: *In spirit and truth*: not merely with the external ob-
servances of Jews and Samaritans, but internally and according
to God's will. *Such as his worshippers*: God desires as His wor-
shippers those who have this internal disposition.

4, 25: *Messias*: the Samaritans also expected the Anointed
One, who is here given the name as proper to Him.

4, 27: The Jewish Doctors of the Law would seldom speak
even to their wives in public.

4, 36-38: Under this agricultural figure Christ illustrates the
whole plan of His mission. The sowers were God's earlier mes-
sengers, as Moses and the prophets. The one who sows for this
harvest is Christ. The reapers are the apostles. In this spiritual
harvest both sowers and reapers will rejoice together.

37 reaps receives a wage, and gathers fruit unto life everlasting,
 38 so that the sower and the reaper may rejoice together. For
 in this is the proverb true which says, 'One sows, another
 39 reaps.' I have sent you to reap that on which you have
 expended no effort. Others have worked, and you have
 entered into their labors."

39 Now many of the Samaritans of that city believed in
 him because of the word of the woman who bore witness,
 40 "He told me all that I have done." When therefore the
 Samaritans had come to him, they invited him to remain
 41 there; and he stayed two days. And a great many more be-
 42 lieved in him because of his word. And they said to the
 woman, "We no longer believe because of what thou hast
 said, for we ourselves have heard and we know that this is
 in truth the Saviour of the world."

43 Now after two days he left there and went into Galilee,
 44 for Jesus himself bore witness that a prophet receives no
 45 honor in his own country. When, therefore, he was come
 into Galilee, the Galileans received him, since they had seen
 all that he had done in Jerusalem during the feast, for they
 also had gone to the feast.

46 *The Official's Son* He came again therefore to Cana of
 Galilee, where he had changed the water
 to wine. And there was a certain royal
 47 official whose son lay sick at Capharnaum. When he had
 heard that Jesus was come from Judea into Galilee, he
 went to him and prayed him to come down and heal his
 son, for he was at the point of death.

48 Jesus therefore said to him, "Unless you see signs and
 49 wonders, you do not believe." The royal official said to
 50 him, "Sir, come down before my child dies." Jesus said
 to him, "Go, thy son lives."

43: Matt. 4, 12.

44: Matt. 13, 57.

46: 2, 1. 9.

The man believed the word which Jesus spoke to him, and departed. But even as he was going down, *his* servants met him and brought word saying that his son lived. He asked of them therefore the hour in which he had become better. And they told him, "Yesterday, at the seventh hour, the fever left him." The father knew, then, that it was at that very hour in which Jesus had said to him, "Thy son lives." And he believed, he and his whole house.

This was a second sign which Jesus worked when coming from Judea into Galilee.

2. CHRIST CONFIRMS HIS MISSION (5, 1 — 6, 72)

(a) AT THE FEAST IN JERUSALEM (5, 1 - 47)



The Cure of the Sick Man

AFTER this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem the Sheep-pool, Bethesda, as it is called in Hebrew, having five porches. In these lay a great multitude of the sick, blind, lame, withered, awaiting the movement of the water. For an angel of the Lord came down at certain times into the pool, and the water was troubled. And the first to go down into the pool after the troubling of the water was cured of whatever infirmity he had.

1: 6, 4.

5, 1: *A feast of the Jews*: some Greek Mss. read "the feast," i. e., probably the Passover. For the significance of this verse for the duration of Christ's public ministry, cfr. the commentary.

5, 3b-4: ...*awaiting the movement*: these words of v. 3 and all of v. 4 are wanting from many Greek Mss. The wording varies somewhat even in the Mss. of the Vulgate. Still Tertullian knew the text in the second century, and it is otherwise well attested.

5 Now a certain man was there thirty-eight years under
 6 his infirmity. When Jesus saw him lying *there*, and knew
 that he had been *thus* a long time, he said to him, "Wilt
 7 thou be made well?" The sick man answered him, "Sir,
 I have no one to put me into the pool when the water is
 stirred; for while I am coming, another goes down before
 8 me." Jesus said to him, "Rise, take up thy pallet and walk."
 9 And at once the man was cured. And he took up his pallet
 and walked. Now that day was a Sabbath.

10 The Jews therefore said to him who had been cured,
 "It is the Sabbath; thou art not allowed to take up thy
 11 pallet." He answered them, "He who made me well said
 12 to me, 'Take up thy pallet and walk.' " They asked him
 then, "Who is the man that said to thee, 'Take up thy
 13 pallet and walk'?" But the man who had been cured did
 not know who it was, for Jesus had slipped away from
 the crowd gathered in the place.

14 Afterward Jesus found him in the temple, and said to
 him, "Behold thou art cured. Sin no more, lest something
 15 worse befall thee." The man went off and told the Jews
 that it was Jesus who had cured him.

16 On this account the Jews were persecuting Jesus, since
 17 he was doing such things on the Sabbath. Jesus however
 replied to them, "My Father works till now, and I work."
 18 For this cause, therefore, the Jews sought the more to put
 him to death; for he was not only breaking the Sabbath,
 but was also calling God his own Father, making himself
 equal to God.

19 *Christ's* In reply therefore Jesus said to them,
Apologia "Amen, amen, I say to you, the Son can do
 nothing of himself, but what he sees the
 Father doing. For whatever he does, this the Son also does
 20 in like manner. For the Father loves the Son, and shows
 him all that he himself does. And greater works than these

8: Matt. 9, 6.

16: 7, 23; 9, 16.

18: 7, 1. 30; 10, 33.

will he show him, that you may wonder. For as the Father 21
 raises the dead and gives *them* life, so also the Son gives life
 to whom he will. For neither does the Father judge any 22
 man, but all judgment he has given to the Son, | that all men 23
 may honor the Son as they honor the Father. He who does
 not honor the Son, does not honor the Father who sent him.

"Amen, amen, I say to you, he who hears my word, and 24
 believes him that sent me, has life everlasting, and comes
 not to judgment, but has passed from death to life.

"Amen, amen, I say to you, the hour is coming, and now 25
 is *here*, when the dead will hear the voice of the Son of
 God, and those who hear will live. For as the Father has 26
 life in himself, so he has given to the Son also to have life
 in himself; and he has granted him power to render judg- 27
 ment, because he is Son of Man. Do no wonder at this, 28
 for the hour is coming in which all who are in the tombs
 will hear the voice of the Son of God. And they who have 29
 done good will come forth unto resurrection of life; but
 they who have done evil unto resurrection of judgment. I 30
 cannot of myself do anything. As I hear, I judge; and my
 judgment is just because I seek not my own will, but the
 will of him who sent me.

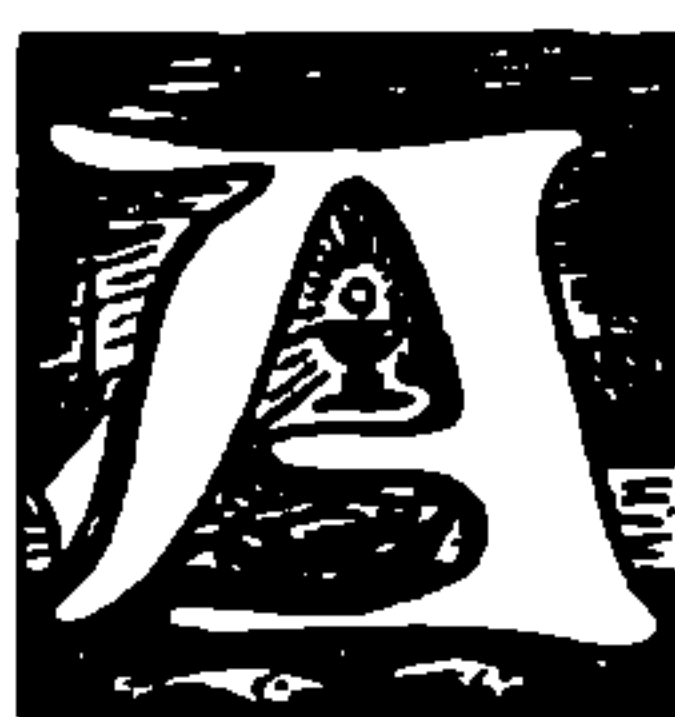
"If I bear witness concerning myself, my witness is not 31
 true. There is another who bears witness concerning me, 32
 and I know that the witness is true which he bears concern-
 ing me. You have sent to John, and he has borne witness 33
 to the truth. I however do not receive the witness of man, 34
 but I say these things that you may be saved. He was the 35
 lamp, burning and shining; and you were pleased for a time
 to rejoice in his light.

"The witness, however, that I have is greater than *that* 36
of John. For the works which the Father has given me to
 achieve, these very works which I do bear witness concern-

- 37 ing me, that the Father has sent me. And the Father him-
 38 self, who has sent me, has borne witness concerning me.
 39 But you have never heard his voice, nor seen his face. | And
 40 you have not his word abiding in you, since you do not be-
 41 lieve him whom he has sent. You search the Scriptures,
 42 because in them you think to have life everlasting. And
 43 yet it is they that bear witness concerning me, and you do
 44 not wish to come to me that you may have life.
 45 "I receive not glory from men. But I know that you
 46 have not the love of God in you. I am come in the name
 47 of my Father, and you do not receive me. If another come
 in his own name, him you will receive. How can you be-
 lieve who receive glory one from another, and seek not
 the glory which is from God only? Do not think that I
 shall accuse you to the Father. There is one who accuses
 you, Moses, in whom you hope. For if you believed Moses
 you would also believe me, for he wrote concerning me.
 But if you do not believe his writings, how will you be-
 lieve my words?"

(b) THE PROMISE OF THE EUCHARIST (6, 1 - 72)

6



- 1 AFTER this Jesus went away to the other side
 2 of the sea of Galilee, which is that of
 3 Tiberias. And there followed him a great
 multitude, because they were witnessing the
 signs he worked on them that were sick.
 4 Jesus therefore went up into the moun-
 5 tain, and there was sitting with his disciples.
The Miracle of the Loaves Now the Passover, the feast of the Jews,
 was near. When, therefore, Jesus had
 lifted up his eyes, and had seen that a very great mul-

44: 12, 43.

46: 1, 45; Luke 24, 44.

6, 1-15: Matt. 14, 13-21; Mark 6,
31-44; Luke 9, 10-17.

4: 2, 13; 11, 55; 5, 1.

titude was come to him, he said to Philip, "Whence shall we buy bread that these may eat?" But he said this to try him, for he himself knew what he was about to do. 6

Philip answered him, "Two hundred denarii worth of bread is not enough for them, that each one receive a little." One of the disciples, Andrew, the brother of Simon Peter, said to him, "There is a young boy here who has five barley loaves and two fishes; but what are these among so many?" Jesus then said, "Make the people recline." 7 8 9 10

Now there was much grass in the place. The people therefore reclined, in number about five thousand. Jesus then took the loaves, and when he had given thanks, distributed them to those reclining; and likewise of the fishes, as much as they liked. But when they were filled, he said to his disciples, "Gather the fragments that are left over, lest they be wasted." They therefore gathered *them* up; and they filled twelve baskets with the fragments of the five barley loaves left over by those who had eaten. 11 12 13

When the people, therefore, had seen the sign which Jesus had worked, they said, "This is indeed the Prophet who is to come into the world." When, therefore, Jesus knew that they were about to come to take him by force and make him king, he fled into the mountain, himself alone. 14 15

Christ Walks on the Water When, however, evening was come, his disciples went down to the sea. And having embarked in a ship, they went across the sea toward Capharnaum. And it was already dark, but Jesus had not come to them. Now the sea was rising, because there blew a strong wind. When, therefore, they had rowed some twenty-five or thirty stadia, they beheld Jesus walking upon the sea, and drawing near to the boat; and they were struck with fear. But he said to them, "It is I, do not fear." 16 17 18 19 20

21 They desired therefore to take him into the ship; and immediately the ship was at the land toward which they were going.

22 *The Discourse on the Eucharist* The next day, the multitude which had remained on the other side of the sea beheld that there had been there but the one boat, and that Jesus had not entered with his disciples into the boat, but that the disciples alone had departed. (But other ships from Tiberias came near the place where they had eaten the bread, when the Lord had given thanks.) When therefore the multitude perceived that Jesus was not there, nor his disciples, they embarked in the ships and came to Capharnaum, seeking Jesus.

23 And when they had found him on the other side of the sea, they said to him, "Rabbi, when didst thou come hither?"

24 In reply Jesus said to them, "Amen, amen, I say to you, you seek me, not because you have seen signs, but because you have eaten of the loaves and have been filled.

25 Work not for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you. For upon him God the Father has set his seal."

26 They therefore said to him, "What shall we do in order that we may perform the works of God?" In answer Jesus said to them, "This is the work of God, that you believe in him whom he has sent." They therefore said to him, "What sign, then, dost thou, that we may see and believe thee? What work dost thou? | Our fathers ate the manna in the desert, as it is written,

'Bread from heaven he gave them to eat.' "

32 Jesus then said to them, "Amen, amen, I say to you,

31: Ex. 16, 15f; Ps. 77, 25f; 1 Cor. 10, 3.

6, 27: The Greek text is yet stronger: "For upon him the Father, God himself, has set his seal." Christ's miracles are a divine stamp guaranteeing the veracity of His teachings.

Moses gave you not the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." 33

They therefore said to him, "Lord, give us always this bread." 34

But Jesus said to them, "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst. But I have told you that you have seen me and you do not believe. All that the Father gives to me shall come to me, and him who comes to me I will not cast out. For I have come down from heaven, that I might do not my own will, but the will of him who sent me. Now this is the will of him who sent me, *namely*, the Father, that I should lose nothing of what he has given me, but that I should raise it up on the last day. For this is the will of my Father who sent me, that whoever beholds the Son, and believes in him, may have life everlasting, and that I raise him up on the last day." 35 36 37 38 39 40

The Jews therefore murmured concerning him because he had said, "I am the living bread who have come down from heaven." And they were saying, "Is this not Jesus, the son of Joseph whose father and mother we know? How, then, does he say, 'I have come down from heaven'?" 41 42

In reply therefore Jesus said to them, "Murmur not among yourselves. No one can come to me unless the Father who sent me draw him, and I will raise him up on the last day. It is written in the prophets, 43 44 45

'And they all shall be taught of God.'

Everyone who has listened to the Father, and has learned, comes to me; not that anyone has seen the Father except him who is from God, he has seen the Father. Amen, amen, I say to you, he who believes in me has life everlasting. I 46 47 48

33: 6, 41. 48. 49. 51; 4, 14; 7, 37.

39: 6, 40. 44. 55; 11, 24.

45: Isa. 54, 13; Jer. 31, 33f.

49 am the bread of life. Your fathers ate the manna in the
50 desert, and died. This is the bread which comes down
51 from heaven, that if one eat of it he shall not die. I am
52 the living bread who have come down from heaven. If
anyone eat of this bread he shall live forever; and the
bread which I will give is my flesh for the life of the
world."

53 The Jews on that account argued one with another,
saying, "How can this man give us his flesh to eat?"

54 Jesus therefore said to them, "Amen, amen, I say
to you, unless you eat the flesh of the Son of Man, and
55 drink his blood, you shall not have life in you. He who
eats my flesh and drinks my blood has life everlasting,
56 and I will raise him up on the last day. For my flesh is
57 food indeed, and my blood is drink indeed. He who eats
my flesh, and drinks my blood, abides in me and I in him.
58 As the living Father has sent me, and *as* I live because of
the Father, so he who eats me, he also shall live because
59 of me. This is the bread which has come down from
heaven; not as your fathers ate the manna, and died. He
who eats this bread shall live forever."

60 He said these things when teaching in *the* synagogue
in Capharnaum.

61 Many of his disciples, therefore, as they heard *this*,
62 said, "This is a hard saying. Who can listen to it?" | But
Jesus, knowing in himself that his disciples were mur-
muring concerning this, said to them, "Does this scandalize
63 you? What then if you should see the Son of Man ascend-
64 ing to where he was before? It is the spirit that gives
life; the flesh profits nothing. The words which I have
65 spoken to you are spirit and life. But there are some
among you that do not believe." For Jesus knew from the
beginning who they were that did not believe, and who
he was that should betray him.

And he said, "For this reason I have said to you, 'No one can come to me unless it be given him by my Father.' " 66
 From this time many of his disciples withdrew and walked no more with him. 67

Jesus therefore said to the twelve, "Do you also wish to go away?" Simon Peter therefore answered, "Lord, to whom shall we go? Thou hast the words of everlasting life, and we have come to believe and to know that thou art the Christ, the Son of God." 68 69 70

Jesus replied to them, "Have I not chosen you, the twelve? Yet one of you is a devil." Now he was speaking of Judas Iscariot, the son of Simon; for he, though one of the twelve, was to betray him. 71 72

3. CONFLICTS WITH THE JEWS (7, 1 — 12, 50)

(a) AT THE FEASTS IN JERUSALEM (7, 1 — 10, 42)

7



Jesus Goes Secretly to the Feast

NOW after these things Jesus went about in Galilee, for he did not wish to go into Judea since the Jews sought to put him to death. But the Jewish Feast of Tabernacles was at hand. His brethren therefore said to him, "Leave here and go into Judea that thy disciples also may see the works which thou dost; for no one does a thing in secret if he wants to be publicly known. If thou dost these things, let thyself be known to the world." For not even his brethren believed in him. 1 2 3 4 5

69f: 11, 27; Matt. 16, 16.
 71: 13, 18; 15, 16.

7, 1: 5, 18; 8, 37; 8, 40.
 2: Lev. 23, 34.

6, 70: *The Son of God*: the Greek text reads, "the Holy One of God." Matt. 16, 16 may have influenced the Latin here. The title in the Greek text is messianic, and in this sense also we should take the reading of the Vulgate.

6 Jesus therefore says to them, "My time is not yet come, '
 7 but your time is always ready. The world cannot hate you,
 but it hates me because I bear witness concerning it, that
 8 its works are evil. Go you up to the feast, but I go not
 up to this feast, for my time is not yet fulfilled."

9. 10 When he said these things he remained in Galilee. But
 after his brethren had gone up to the feast, then he also
 went up, not openly, but as if in secret.

11 The Jews therefore were looking for him on the
 12 feast, and were saying, "Where is he?" And there was
 much whispered comment among the people concerning
 him. For some were saying, "He is a good man." But
 others were saying, "No, rather he seduces the people."
 13 Yet no one spoke openly concerning him for fear of
 the Jews.

14 When, however, the feast had already reached its height,
 15 Jesus went up into the temple and was teaching. And the
 Jews were in admiration, saying, "How does this man
 come by learning since he has not studied?"

16 Jesus answered them, and said, "My teaching is not
 17 mine, but his who sent me. If anyone desires to do his
 will, he will know of the teaching whether it be from God,
 18 or whether I speak of myself. He who speaks of himself
 seeks his own glory. But he who seeks the glory of the
 one who sent him is truthful, and there is no unrighteous-
 19 ness in him. Did not Moses give you the Law, and none
 20 of you observes the Law? Why do you seek to put me to
 death?" The crowd answered, "Thou hast a devil. Who
 seeks to put thee to death?"

21 In reply Jesus said to them, "One work I did and you

7: 15, 18; 3, 19.

13: 9, 22; 12, 42; 19, 38.

20: 8, 48, 52; 10, 20.

7, 14: The Feast of Tabernacles lasted eight days. This appearance of Christ in the temple would then be on the fourth or fifth day.

7, 21: *One work*: the cure of the sick man at the pool of Bethsaida. Cfr. 5, 1-18.

all wonder. For this reason Moses gave you the circum- 22
 cision" — not that it is from Moses, but from the fathers —
 "and on a Sabbath you circumcize a man. If a man receives 23
 circumcision on a Sabbath, that the Law of Moses be not
 broken, are you indignant with me because I made an entire
 man well on a Sabbath? Judge not according to appearance, 24
 but let the judgment you render be just."

Therefore some of the people of Jerusalem were saying, 25
 "Is not this the man they seek to kill? And behold he 26
 speaks in public and they say nothing to him. Can it be
 that the rulers have really come to know that he is the
 Christ? Yet we know whence this man is; but when the 27
 Christ comes, no one will know whence he is."

Jesus therefore, while teaching in the temple, cried out 28
 and said, "You both know me, and know whence I am.
 And still of myself I am not come, but he is true who has
 sent me, whom you know not. I know him because I am 29
 from him, and he has sent me."

They wanted therefore to apprehend him, but no one 30
 laid hand on him because his hour was not yet come. Many 31
 of the people, however, believed in him, and they were say-
 ing, "When the Christ comes will he work more signs than
 this man works?" The Pharisees heard the people whisper- 32
 ing these things concerning him, and the rulers and Phari-
 sees sent attendants to apprehend him.

23: 5, 2-9. 16.

31: 8, 30; 10, 42; 11, 45.

7, 22: Circumcision was established as a sign of the covenant made with Abraham. Moses, however, provided the laws which governed it. When the recipient was a Jew, the Jews interpreted these laws as permitting circumcision, and all things necessary thereto, on the Sabbath.

7, 28: *You know me*: the Jews knew Christ as Jesus from Nazareth. His real character and mission they did not as yet know.

7, 32: *Rulers*: the Greek text has "chief priests." Still these, as members of the Sanhedrin, may be called "rulers."

33 Jesus then said to them, "Yet a little while longer I
 34 am with you, and *then* I go to him who sent me. You
 will seek me and shall not find *me*; for where I am you
 35 cannot come." The Jews therefore said among them-
 selves, "Whither is he about to go that we shall not find
 him? Will he go to those dispersed among the Gentiles,
 36 and teach the Gentiles? What is this statement he has
 made, 'You will seek me and shall not find *me*, for where
 I am you cannot come'?"

37 Now on the last, the great day of the feast, Jesus stood
 and cried out, saying, "If any man thirst, let him come
 38 to me, and let him drink. He who believes in me, as the
 Scripture says,

'From within him shall flow rivers of living water.' "

39 He said this, however, of the Spirit whom they that be-
 lieved in him were to receive; for the Spirit had not yet
 been given, because Jesus had not yet been glorified.

40 Some of the people, therefore, when they had heard
 these words, were saying, "This is truly the Prophet."
 41 | Others were saying, "This is the Christ." Some, however,
 42 were saying, "Can the Christ come from Galilee? Does
 not the Scripture say that it is from the offspring of David,
 and from Bethlehem, the village where David was, that
 43 the Christ is to come?" And thus dissension arose among
 44 the people because of him. And some of them desired to
 apprehend him, but no one laid hands on him.

45 The attendants therefore came to the chief priests and
 Pharisees; but these said to them, "Why have you not
 46 brought him?" The attendants answered, "Never has man
 47 spoken as this man." The Pharisees then replied to them,
 48 "Have you also been led astray? Has any one of the rulers
 49 believed in him, or of the Pharisees? But this crowd, which
 knows not the Law, is cursed."

33: 13, 33.

34: 8, 21; 13, 33, 36.

38: 4, 10, 14; Isa. 12, 3; 58, 11;
 Ezech. 47, 1, 12.

42: 7, 52; 1, 46; 2 Kgs. 7, 12; Ps.
 88, 4f; Mich. 5, 2.

Nicodemus, he who had come to him at night, who was 50
 one of them, said to them, | "Does our Law judge a man 51
 unless it first hear from him, and know what he does?"
 They said to him in reply, "Art thou also a Galilean? 52
 Search the Scriptures and see that out of Galilee no prophet
 rises."



AND they returned, each one to his own 53
 house. But Jesus went to the Mount of 8, 1
 Olives. And at daybreak he came again into 2
 the temple, and all the people came to him;
 and sitting down he taught them.

The Adulteress

Now the Scribes and Pharisees brought 3
 a woman taken in adultery, and they placed
 her in the midst, | and said to him, "Master, 4
 this woman has just now been taken in
 adultery. But in the Law Moses commanded us to stone 5
 such persons. What, therefore, dost thou say?" | Now they 6
 were saying this to tempt him, in order that they might
 be able to accuse him. But Jesus, stooping down, began to
 write with his finger on the ground.

When, therefore, they continued asking him, he raised 7
 himself and said to them, "Let him who is without sin
 among you be the first to cast a stone at her." And again 8
 stooping down, he began to write on the ground. But hear- 9
 ing *this*, they went away, one after another, beginning with

50: 3, 1f.

8, 3-5: Lev. 20, 10; Deut. 22, 22-24.

51: Deut. 1, 16f; 13, 14; 19, 15.

7: Deut. 17, 7.

7, 53 — 8, 11: This passage is wanting from many Greek Mss.; in some others it is found in chapter 21. It is well supported in both the Latin and Vulgate Mss. There is no doubt of its right to be included among the Sacred Writings.

8, 6. 8: ... *began to write on the ground*: this was probably a sign of Christ's want of interest in their question.

the eldest. And Jesus remained alone, with the woman standing in the midst.

10 And Jesus, raising himself, said to her, "Woman, where are they who accused thee? Has no one condemned thee?" | She said, "No one, Lord." Then Jesus said, "Neither will I condemn thee. Go, and from now on sin no more."

12 *The Light of the World* Again, therefore, Jesus spoke to them, saying, "I am the light of the world. He who follows me walks not in the darkness, but will have the light of life." Therefore the Pharisees said to him, "Thou bearest witness concerning thyself. Thy witness is not true."

14 In reply Jesus said to them, "Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go. You, however, know not whence I came or whither I go. You judge according to the flesh; I judge no one. And even if I do judge, my judgment is true, because I am not alone, but with me is he who sent me, the Father. And in your Law it is written that the witness of two men is true. It is I who bear witness concerning myself, and he who sent me, the Father, bears witness concerning me."

19 They therefore said to him, "Where is thy father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would then also know my Father."

20 Jesus spoke these words in the treasury, while teaching in the temple. And no one apprehended him, because his hour was not yet come.

21 *The Son of God* Again, therefore, Jesus said to them, "I go, and you will seek me, and in your sins you will die. Whither I go you cannot

11: 5, 14.

12: 1, 5, 9; 9, 15; 12, 46.

17: Deut. 17, 6; 19, 15.

20: 7, 30; Mark 12, 41.

21: 7, 34; 13, 33.

8, 20: *Treasury*: a room off the Court of the Women in the temple.

come." The Jews therefore were saying, "Will he kill himself, since he says, 'Whither I go you cannot come'?" 22

And he said to them, "You are from below, I am from above. You are of this world, I am not of this world. Therefore I said to you that you will die in your sins; for if you believe not that I am *he*, you shall die in your sins." 23 24

| They therefore said to him, "Who art thou?" Jesus said to them, "*I am* the beginning, I who speak with you. I have many things to say and to judge concerning you; but he who sent me is true, and what I have heard from him, these things I speak in the world." And they did not understand that he was speaking about his Father, God. 25 26 27

Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am *he*, and that of myself I do nothing: but as the Father has taught me, these things I speak. And he who sent me is with me, and has not left me alone, because I do always the things that are pleasing to him." When he was speaking thus, many believed in him. 28 29 30

The Children of Abraham Jesus therefore said to the Jews who had come to believe in him, "If you abide in my word, you shall be in reality my disciples, and you shall know the truth, and the truth shall make you free." They answered him, "We are the children of 31 32 33

23: 3, 31.
28: 3, 14; 12, 32.

30: 7, 31.
33. 37. 39: Matt. 3, 9.

8, 24: *I am he*: i. e., the Messiah.

8, 25: *I am the beginning, I who speak with you*: there is little doubt that this reading of the Vulgate has in view Apoc. 1, 17; 2, 8; 22, 13. Prior to the Clementine Edition, however, the Latin text permitted the sense of the Greek, i. e., "Even that which I told you from the beginning," or, "Why should I talk to you at all." Further, cfr. the commentary.

8, 33: This objection is characteristic of the officials of Judaism. Hence St. Augustine observes that its authors were "not they who had already believed, but they in the crowd who were not yet believing."

Abraham, and we have never been slaves to anyone. How sayest thou, 'You shall be free'?"

34 Jesus answered them, "Amen, amen, I say to you, every-
 35 one that commits sin is a slave of sin. But the slave does
 not abide in the house forever; but the son abides *there*
 36 forever. If therefore the Son shall make you free, you
 37 will be free indeed. I know that you are the children of
 Abraham; but you seek to kill me because my word finds
 38 no place in you. I speak what I have seen with my Father;
 and you do what you have seen with your father."

39 They answered, and said to him, "Our Father is Abra-
 ham." Jesus said to them, "If you are the children of
 40 Abraham, do the works of Abraham. But now you seek
 to kill me, one who has spoken to you the truth which I
 41 have heard from God. This Abraham did not. | You do the
 works of your father." They therefore said, "We have
 not been born of fornication; we have one father, God."

42 Therefore Jesus said to them, "If God were your
 father, you would surely love me. For from God I went
 forth and am come; for neither am I come of myself, but
 43 he sent me. Why do you not understand my language?
 44 Because you cannot hear my word. | The father from whom
 you are *is* the devil, and the desires of your father you are
 willing to realize. He was a murderer from the beginning,
 and has not stood in the truth because truth is not in him.
 When he tells a lie he speaks from his very nature, for
 45 he is a liar and the father of *lies*. But if I speak the truth
 46 you do not believe me. Which of you can convict me of
 sin? If I speak the truth to you why do you not believe

44: 1 John 3, 8-12.

8, 40: Cfr. Gen. 18. Abraham listened with all respect to the angels who were sent to him.

8, 44: Literally: "You are from the father, the devil." He is described as the father of lies. They also are strangers to the truth revealed to them by Christ, and thus is made evident their relationship to the devil.

me? | He who is of God hears the words of God. For this reason you hear not, because you are not of God." 47

The Jews therefore in answer said to him, "Are we not right in saying that thou art a Samaritan, and hast a devil?" 48
 Jesus replied, "I have not a devil, but I honor my Father, 49
 and you have dishonored me. I, however, seek not my own 50
 glory; there is one who seeks and who judges. Amen, 51
 amen, I say to you, if anyone keep my word, he shall never see death."

The Jews therefore said, "Now we know that thou hast a devil. Abraham is dead, and *also* the prophets, and thou sayest, 'If anyone keep my word he shall never taste death.' Art thou greater than our father Abraham, who is dead? 53
 And the prophets *also* are dead. Whom dost thou make thyself?"

Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is your God. And you know him not, but I know him. 55
 And if I were to say that I know him not, I should be like you, a liar. But I know him, and I keep his word. | Abraham 56
 your father rejoiced that he was to see my day. He saw *it* and was glad." The Jews therefore said to him, "Thou 57
 art not yet fifty years old, and thou hast seen Abraham?" Jesus said to them, "Amen, amen, I say to you, before 58
 Abraham came to be, I am." They therefore took up stones 59
 to cast at him; but Jesus hid himself, and went out from the temple.

51: 3, 24; 6, 40. 47; 11, 25.

55: 7, 28f.

58: 8, 24-28; 17, 5. 24.

8, 49: *He saw it*: Abraham can be said to have seen Christ's day either in faith and prophetic vision, or from his place in Limbo when Christ was born.

8, 58: *I am*: the use of the present emphasizes His eternal existence. Further, cfr. Exod. 3, 14.

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*The Man
Born Blind*

AND as Jesus was passing by, he saw a man blind from birth. And his disciples asked him, "Rabbi, who has sinned, this man or his parents, that he should be born blind?" Jesus replied, "Neither did this man sin, nor his parents, but the works of God were to be made manifest in him. I must do the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world I am *the* light of the world."

When he had said these things, he spat on the ground and made clay of the spittle, and spread the clay over his eyes, and said to him, "Go, wash in the pool of Siloe (which is translated 'sent')." He went, therefore, and washed, and returned seeing. The neighbors therefore and they who were wont to see him as a beggar, were saying, "Is not this he who used to sit and beg?" Some said, "It is he." But others said, "By no means, he only resembles him." He, however, said, "I am he."

They therefore said to him, "How were thy eyes opened?" He answered, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloe and wash.' And I went and washed, and I have my sight." And they said to him, "Where is he?" He said, "I do not know."

They bring him who was blind to the Pharisees. Now it was a Sabbath on which Jesus made the clay and opened his eyes. Again, therefore, the Pharisees asked him how it

3: 11, 4.

4: 11, 9; 12, 35.

6: Mark 7, 33; 8, 23.

9, 2f: Some rabbis held that an unborn child could sin. All were agreed that the sins of a parent could be visited upon the child. Hence the question. But in this case neither is true. God permitted this evil, resulting from natural and by no means unusual causes, in order to manifest His divine power.

was that he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I have my sight."

Therefore some of the Pharisees said, "This man, who does not keep the Sabbath, is not from God." But others said, "How can a man who is a sinner work these signs?" And there was dissension among them. | Again therefore they say to the blind man, "What sayest thou of him who opened thy eyes?" But he said, "He is a prophet." 16 17

The Jews therefore did not believe of him that he had been blind and had recovered his sight until they called the parents of the one who had recovered his sight, and questioned them, saying, "Is this your son, of whom you say that he was born blind? How then does he now see?" | His parents answered them, and said, "We know that this is our son, and that he was born blind; but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself." His parents said these things because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be Christ, he should be put out of the synagogue. For this reason his parents said, "He is of age; question him." 18 19 20 21 22 23

So they again called the man who had been blind, and said to him, "Give glory to God! We know that this man is a sinner." He therefore said to them, "Whether he is a sinner, I know not. One thing I do know, that whereas I was blind, I now see." They therefore said to him, "What did he do to thee? How did he open thy eyes?" He answered them, "I have told you already, and you heard. Why would you hear again? Would you also become his disciples?" They therefore cursed him, and said, "Be thou his disciple, but we are disciples of Moses. We know that God spoke to Moses; but as for this man, 24 25 26 27 28 29

22: 7, 13.

9, 27: *And you heard*: the Greek text reads, "and you heard not." The sense is the same in the context: You heard but did not heed.

30 we know not whence he is." In answer the man said to them, "In this indeed there is something to wonder at, that you know not whence he is, and yet he opened my
 31 eyes. Now we know that God does not hear sinners; but if anyone be a worshipper of God, and do his will, him
 32 he hears. Not from the beginning of the world has it been
 33 heard that anyone opened the eyes of a man born blind. If
 34 this man were not from God, he could do nothing." They said to him in reply, "Thou wast wholly born in sins, and dost thou teach us?" And they cast him out.

35 Jesus heard that they had cast him out, and when he had found him, said to him, "Dost thou believe in the
 36 Son of God?" He answered and said, "Who is he, Lord,
 37 that I may believe in him?" And Jesus said to him, "Thou hast both seen him, and he it is who speaks with thee."
 38 | And he said, "I believe, Lord." And falling down, he worshipped him.

39 And Jesus said, "For judgment have I come into this world, that they who see not may see, and they who see
 40 may become blind." And some of the Pharisees who were with him heard *this*, and they said to him, "Are we also
 41 blind?" Jesus said to them, "If you were blind, you would not have sin. But now you say, 'We see,' your sin remains."

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The Good Shepherd

MEN, amen, I say to you, he who enters not by the door into the fold of the sheep, but climbs up another way, is a thief and a robber. But he who enters by the door is shepherd of the sheep. To this man the gate-keeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them forth. And when he has let out his own sheep, he goes before them;

34: 9, 2. 22.

39: Matt. 13, 13-15.

40: Matt. 23, 26.

9, 32: *Not from the beginning of the world*: a Semitic idiom conveying an emphatic "never."

and the sheep follow him because they know his voice. But a stranger they do not follow, but flee from him, because they know not the voice of strangers." 5

This parable Jesus spoke to them, but they did not understand what it was he was saying to them. 6

Again, therefore Jesus said to them, "Amen, amen, I say to you, I am the door of the sheep. All who have come are thieves and robbers; and the sheep have not heard them. | I am the door. If anyone enter by me he shall be safe, and shall go in and out, and shall find pastures. The thief comes only to steal, and kill, and destroy. I came that they may have life, and have *it* more abundantly. 7 8 9 10

"I am the good shepherd. The good shepherd lays down his life for his sheep. But the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf seizes and scatters the sheep; but the hireling flees because he is a hireling, and has no concern for the sheep. 11 12 13

"I am the good shepherd, and I know mine and mine know me, even as the Father knows me and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold. Them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd. For this reason my Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of myself. I have the power to lay it down, and I have the power to take it up again. Such is the command I have received from my Father." 14 15 16 17 18

8. 10. 12f: Ezech. 34.

17: Phil. 2, 8f.

16: Ezech. 34, 23; 37, 24.

18: 5, 26; 19, 11.

10, 8: The Greek text reads, "all who have come before me." This can refer to pretenders, e. g., Judas the Galilean, or to the Scribes and Pharisees, who taught largely their own doctrine.

10, 9: *Shall be safe*: i. e., shall go about in safety.

10, 16: *One fold*: the Greek text has "one flock." This is a better reading, although the sense remains the same: the union of Jew and Gentile in Christ's Church.

19 Again there arose dissension among the Jews because
 20 of these words. Many of them were saying, "He has a
 21 devil and is mad. Why do you listen to him?" | Others
 were saying, "These are not the words of one that has a
 devil. Can a devil open the eyes of the blind?"

22 *At the Feast* Now there took place at Jerusalem the
of the Feast of the Dedication; and it was winter.
 23 *Dedication* And Jesus was walking in the temple, in
 24 Solomon's porch. The Jews therefore
 gathered round him, and said to him, "How long dost
 thou hold us in suspense? If thou art the Christ, tell
 us openly."

25 Jesus answered them, "I tell you and you do not believe.
 The works which I perform in the name of my Father,
 26 these bear witness concerning me. But you believe not be-
 27 cause you are not of my sheep. My sheep hear my voice,
 28 and I know them and they follow me. And I give them
 life everlasting; and they shall never perish, and no one
 29 shall snatch them out of my hand. What my Father has
 given me is greater than all; and no one can snatch a
 30 thing out of the hand of my Father. I and the Father
 are one."

19f: 7, 20. 43; 8, 48.

22: 1 Mach. 4, 54. 59.

23: Acts 3, 11; 5, 12.

25: 10, 38; 5, 36.

26f: 8, 47.

30: 8, 19; 12, 45; 14, 9; 17, 11. 22.

10, 23: *Solomon's porch*: a covered walk along the eastern side of the court which surrounded the temple.

10, 24: Literally: "How long dost thou take away our soul?", i. e., leave us in uncertainty, suspense.

10, 29: *What... is greater than all*: this gift may have been Christ's power, the work of redemption, or the flock itself. Generally, however, it is understood to be Christ's divine nature. Cfr. the commentary.

The Jews therefore took up stones that they might 31
stone him. Jesus answered them, "Many good works have 32
I shown you from my Father. For which of these works
do you stone me?" The Jews replied to him, "For a good 33
work we stone thee not, but for blasphemy, and because
thou, being a man, makest thyself God."

Jesus answered them, "Is it not written in your law, 34

'I said you are gods'?

If he called them gods to whom the word of God was 35
addressed (and the Scripture cannot be broken), do you say 36
of him whom the Father has made holy and sent into the
world, 'Thou blasphemest,' because I said, 'I am the Son
of God'? If I perform not the works of my Father, do not 37
believe me. But if I do perform *them*, and if you are not 38
willing to believe me, believe the works that you may know
and believe that the Father is in me and I in the Father."

They sought therefore to apprehend him; and he went 39
forth out of their hands.

Jesus in And again he went away beyond the 40
Perea Jordan, to the place where John was at first
baptizing; and he abode there. And many 41
came to him; and they were saying, "John indeed worked
no sign. All things, however, that John said of this man 42
were true." And many believed in him.

31: 8, 59.

33: 5, 18; 19, 7.

34: 12, 34; 15, 25; Ps. 81, 6.

36: 5, 18.

38: 14, 10-12, 20; 17, 21-23.

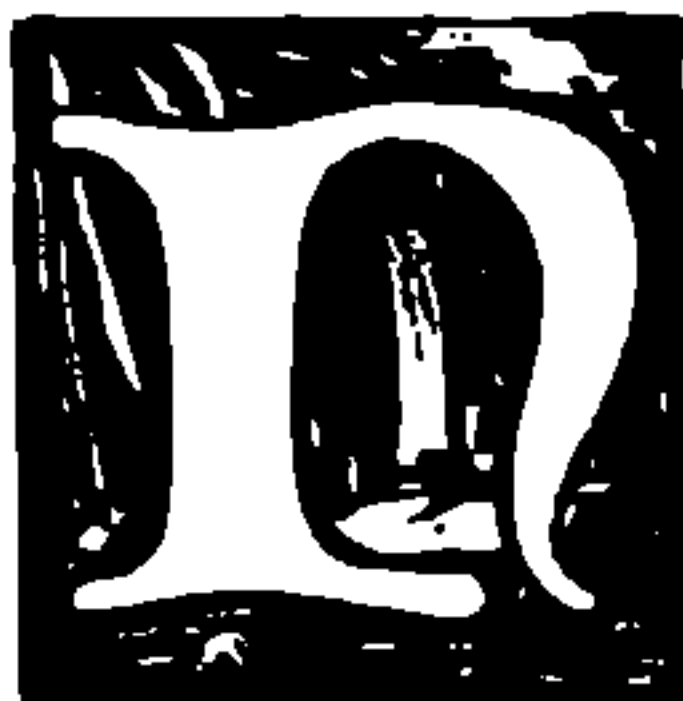
40: 1, 28.

10, 34ff: Cfr. Ps. 81, 6. The judges who administered the Law were called gods, because they represented God. If they, merely men, and so often unfaithful to their duties, as in Ps. 81, could enjoy this title, how much more right to it has He who was made holy, i. e., especially set aside for God's work!

(b) LAST MONTHS OF THE PUBLIC MINISTRY

(11, 1 — 12, 50)

11



1 **N**OW a certain man was sick, Lazarus of
 2 Bethany, the village of Mary and her sis-
 3 ter Martha. Now it was Mary who anointed
 the Lord with ointment, and wiped his feet
 with her hair, whose brother Lazarus was sick.
 The sisters therefore sent to him, saying,
The Raising "Lord, behold he whom thou lovest is sick."

4 *of Lazarus* But when Jesus heard *this*, he said to
 them, "This sickness is not unto death, but
 for the glory of God, that through it the Son of God may
 5 be glorified." Now Jesus loved Martha and her sister Mary,
 6 and Lazarus. When, accordingly, he heard that he was
 7 sick, he remained two more days in the same place. Then
 afterward he said to his disciples, "Let us go again into
 Judea."

8 The disciples say to him, "Rabbi, but now the Jews were
 9 seeking to stone thee; and goest thou there again?" Jesus
 answered, "Are there not twelve hours in the day? If a
 man walks in the day he stumbles not, because he sees the
 10 light of this world. But if he walks in the night he
 stumbles, because there is no light in him."

11 He said these things, and afterward he said to them,
 "Lazarus, our friend, sleeps. But I go that I may wake
 12 him from sleep." His disciples therefore said, "Lord, if
 13 he sleeps, he will recover." Now Jesus had spoken of his

1: Luke 10, 38f.

2: 12, 3.

8: 8, 59; 10, 31.

10: 12, 35; 1 John 2, 11.

11, 9f: The Jewish day was from sunrise to sunset, and was divided into twelve hours. This brief parable conveys the thought that in the divine plan Christ was safe until the hour appointed for His Passion.

death, but they thought he was speaking of the repose of sleep. Jesus therefore then said to them plainly, "Lazarus is dead; and I rejoice on your account that I was not there, that you may believe. But let us go to him." | Thomas therefore, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." 14 15 16

Jesus therefore came and found him already four days in the tomb. Now Bethany was close to Jerusalem, some fifteen stadia *distant*. And so many of the Jews had come to Martha and Mary, to comfort them on account of their brother. When, therefore, Martha heard that Jesus was coming, she went to meet him. But Mary sat at home. 17 18 19 20

Martha therefore said to Jesus, "Lord, if thou hadst been here my brother would not have died. But even now I know that whatever thou wilt ask of God, God will give it thee." 21 22

Jesus says to her, "Thy brother will rise again." Martha says to him, "I know that he will rise again at the resurrection, on the last day." Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he die, shall live; and whoever lives and believes in me, shall never die. Dost thou believe this?" | She said to him, "Lord, I believe that thou art the Christ, the Son of the living God, who has come into the world." 23. 24 25 26 27

And when she had said this, she went away and quietly called Mary her sister, saying, "The Master is here and calls thee." When she heard *this*, she rose quickly and came to him, for Jesus had not yet come into the village but was still at the place where Martha had met him. 28 29 30

When, therefore, the Jews who were with her in the house and were comforting her, saw that Mary rose quickly and went out, they followed her, saying, "She is going to the tomb to weep there." 31

16: 14, 5; 20, 24ff; 21, 2.

24: 5, 29.

27: 6, 70.

32 When, therefore, Mary came where Jesus was, and
 saw him, she fell at his feet, and said to him, "Master, if
 thou hadst been here my brother would not have died."
 33 When Jesus, therefore, saw her weeping, and the Jews who
 had come with her weeping, he groaned in spirit and was
 34 troubled, | and said, "Where have you laid him?" They said
 35. 36 to him, "Lord, come and see." And Jesus wept. The
 37 Jews therefore said, "See how he loved him." But some
 of them said, "Could not this man, who opened the eyes
 of the man born blind, have prevented this man from
 dying?"

38 Jesus therefore, again groaning in himself, came to
 the tomb. Now it was a cave, and a stone was laid against
 39 it. | Jesus says, "Take away the stone." Martha, the sister
 of him who was dead, says to him, "Lord, he is already
 40 fetid, for he is *dead* four days." Jesus says to her, "Have
 I not told thee that if thou believe thou shalt behold the
 41 glory of God?" | They therefore removed the stone. And
 Jesus, raising up his eyes, said, "Father, I give thee thanks
 42 that thou hast heard me. I, however, knew that thou
 always hearest me; but because of the people who stand
 round, I spoke, that they may believe that thou hast sent
 43 me." When he had said this, he cried out with a loud
 44 voice, "Lazarus, come forth!" And at once he who had
 been dead came forth, bound feet and hands with bandages,
 and his face was wrapped with a cloth. Jesus said to them.
 "Unbind him, and let him go."

45 *The Council of the Jews* Many, therefore, of the Jews who had
 come to Mary and Martha, and had seen
 the things which Jesus did, believed in him.

35: Luke 19, 41.

42: 12, 30.

11, 33: *Groaned in spirit and was troubled*: the Greek terms signify a deep emotion, like anger or indignation, controlled with a great effort. Cfr. v. 38.

Still some of them went away to the Pharisees, and told 46
them the things which Jesus had done.

The chief priests and the Pharisees therefore gathered 47
a council, and said, "What are we doing? for this man is
working many signs. If we leave him as he is, all will be- 48
lieve in him, and the Romans will come and take away our
place and nation."

But one of them, Caiaphas by name, being high priest 49
that year, said to them, "You know nothing at all; nor do 50
you reflect that it is expedient for you that one man die for
the people, and not the whole nation perish." This how- 51
ever he said not of himself; but being high priest that year,
he prophesied that Jesus was to die for the nation; and not 52
only for the nation, but that he might gather into one the
children of God who were scattered. From that day there- 53
fore their plan was to put him to death.

Jesus in Ephrem Jesus therefore went about no more 54
openly among the Jews, but went away to
the district near the desert, to a city called
Ephrem; and there he stayed with his disciples.

Now the Passover of the Jews was at hand; and many 55
from the country went up to Jerusalem before the Passover,
in order to purify themselves. And they were looking for 56
Jesus. And as they stood in the temple they were saying one

49: 18, 13f; Luke 3, 2.

51f: 10, 15f.

55: 2, 13; 5, 1; 6, 4; 18, 28.

11, 47: *What are we doing?*: a rhetorical way of saying that they were doing nothing.


11, 48: *Our place and nation*: i. e., the temple or Jerusalem, and the Jewish people.

11, 51: Although Caiaphas saw only the present, temporal significance of his words, he was led to make the statement by God who intended the higher sense. It was not necessary that Caiaphas realize the prophetic character of his counsel.

11, 54: *Ephrem*: a village in the northeast corner of Judea, some five miles east of Bethel.

to another, "What think you, that he has not come to the feast?" But the chief priests and Pharisees had given order that, if anyone knew where he was, he should report it, so that they might apprehend him.

12

1  ESUS therefore, six days before the Pass-
over, came to Bethany where Lazarus,
whom Jesus had raised to life, had died.
2 And they made him a supper there; and
Martha served, while Lazarus was one of
those reclining at table with him.

3 *The Anointing at Bethany* Mary therefore took a pound of oint-
ment, genuine nard of great value, and
anointed the feet of Jesus, and wiped his
feet with her hair. And the house was filled with the odor
4 of the ointment. Then one of the disciples, Judas Iscariot,
5 the one who was about to betray him, said, | "Why was this
ointment not sold for three hundred denarii, and given
6 to the poor?" Now he said this, not that he had concern
for the poor, but because he was a thief, and holding the
7 purse, used to take what was put therein. Jesus therefore
said, "Let her be — that she may keep it for the day of
8 my burial. For the poor you have always with you, but
me you have not always."

9 Now the great multitude of the Jews learned that he
was there; and they came, not only because of Jesus, but
that they might see Lazarus, whom he had raised from

12, 1-11: Matt. 26, 6-13; Mark 14,
3-9.

3: 11, 2.

1f: 11, 1.

2: Luke 10, 38ff.

12, 7: ... *that she may keep*: the sentence is elliptical. Various suggestions have been made for its completion. "She did not sell it that she may keep it..." The sense seems to be: "this is not a prodigal expenditure of the precious ointment, but an anointing in preparation for my burial." Cfr. commentary.

the dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews were going away and believing in Jesus. 10 11

The Triumphal Entry into Jerusalem Now the next day, the great multitude which had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of palms and went forth to meet him. And they cried out, 12 13

"Hosanna!

Blessed is he who comes in the name of the Lord,
The King of Israel!"

And Jesus found a young ass, and sat upon him, as it is written, 14

"Fear not, daughter of Sion;
Behold thy king comes,
Sitting upon the colt of an ass." 15

| These things his disciples did not at first understand. But when Jesus was glorified, then they remembered that these things had been written concerning him, and that they had done these things to him. 16

The multitude therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. For this reason also the multitude came to meet him, because they heard that he had worked this sign. The Pharisees therefore said among themselves, "Do you see that we avail nothing? Behold the entire world has gone after him!" 17 18 19

12-19: Matt. 21, 1-11; Mark 11,
1-11; Luke 19, 29-45.
16: 2, 22.

13: Ps. 117, 26.
14f: Zach. 9, 9.

12, 13: Branches of palms were usually brought up from Jericho for use as decorations during the feast.

12, 17f: From the words they were chanting, it was evident that the people recognized Christ as the Messiah.

20 *The Last Words* Now there were certain Gentiles
 of Jesus to among those who had gone up to worship
 21 *the Multitude* on the feast. These therefore approached
 Philip, who was from Bethsaida of Gali-
 lee, and asked him, saying, "Sir, we wish to see Jesus."
 22 Philip comes and tells Andrew; again, Andrew and Philip
 speak to Jesus.

23 But Jesus replied to them, "The hour is come for the
 24 Son of Man to be glorified. Amen, amen, I say to you,
 unless the grain of wheat falls into the ground and dies,
 25 | it remains alone. But if it dies, it brings forth much fruit.
 He who loves his life, loses it; and he who hates his life
 26 in this world, keeps it unto life everlasting. If anyone serves
 me, let him follow me; and where I am there also shall
 be my servant. If anyone serves me, my Father will honor
 him.

27 "Now my soul is troubled. And what shall I say?
 Father, save me from this hour! No, for this I came to
 28 this hour. | Father, glorify thy name!" There came, there-
 fore, a voice from heaven, "I have both glorified *it*, and
 29 I will glorify *it* again." Then the crowd which stood round
 and heard, said that it thundered. Others said, "An angel
 30 has spoken to him." Jesus answered, and said, "Not for
 me did this voice come, but for you.

31 "Now is the judgment of the world; now shall the
 32 ruler of the world be cast out. And I, if I be lifted up
 33 from the earth, will draw all things to myself." Now he
 34 said this signifying by what death he was to die. The crowd

 21: 1, 43ff.

22: 1, 40.

23: 14, 19.

26: 14, 3; 17, 24.

30: 11, 42.

31: 14, 30; 16, 11.

32: 3, 14; 8, 28.

34: Pss. 88, 5; 109, 4; Isa. 9, 7;
Dan. 7, 14.

 12, 23ff: These words were not addressed to the Gentiles.

 12, 27: *Troubled*: this emotion is human fear and sadness,
 occasioned by the impending Passion. St. Thomas calls this scene
 a brief anticipation of the Agony in the Garden.

answered him, "We have heard from the Law that the Christ abides forever. And how sayest thou, 'The Son of Man must be lifted up'? Who is this Son of Man?" | Jesus 35
therefore said to them, "Yet a little while the light is among you. Walk while you have the light, that the darkness overtake you not. He who walks in the darkness knows not where he goes. While you have the light, believe in 36
the light, that you may become sons of light."

These things Jesus said, and he went away and hid himself from them.

Now though he had worked so many signs before them, 37
they did not believe in him; that the word which the 38
prophet Isaias spoke might be fulfilled,

"Lord, who has believed our report,
and to whom has the arm of the Lord been revealed?"

For this reason they could not believe, because Isaias said 39
again,

"He has blinded their eyes, and hardened their hearts; 40
Lest they should see with their eyes, and understand
with their hearts,
And be converted, and I heal them."

Isaias said these things when he saw his glory and spoke 41
of him.

And yet, even among the rulers, many believed in him; 42
but because of the Pharisees they did not acknowledge *it*, lest
they be put out of the synagogue. For they loved the glory 43
of men more than the glory of God.

35: 8, 12; 9, 4f.

38: Isa. 53, 1; Rom. 10, 16.

39: Isa. 6, 9f; Matt. 13, 14f.

41: Isa. 6, 1ff.

42: 9, 22.

43: 5, 44.

12, 39: *They could not believe*: Faith is a gift of God which often cannot be received because of an obstacle which man puts in its way. The obstacle here is their obstinacy. Isaias had foretold this. Cfr. Isa. 6, 9f.

12, 43: Cfr. 5, 44. They preferred rather the approval of man than to render due glory to God.

44 But Jesus cried out, and said, "He who believes in me,
 45 believes not in me but in him who sent me. And he who
 46 sees me, sees him who sent me. I am come a light into
 the world, that whoever believes in me may not remain
 47 in the darkness. And if anyone hear my words, and keep
them not, it is not I who judge him; for I came not to
 48 judge the world, but to save the world. He who rejects
 me, and does not accept my words, has one who condemns
 him. The word which I have spoken, that shall condemn
 49 him on the last day. For I have not spoken of myself, but
 he who sent me, the Father, he it is who prescribed for
 50 me what I should say, and what I should declare. And
 I know that his command is life everlasting. The things,
 therefore, which I speak, I speak as the Father has bid-
 den me."

Part II: Chapters 13-21

THE PASSION, DEATH AND RESURRECTION

1. AT THE LAST SUPPER (13, 1 — 17, 26)

13

1



BEFORE the feast of the Passover, Jesus,
 knowing that his hour was come to pass
 out of this world to the Father, having
 loved his own who were in the world, loved
 them to the end.

2

*The Washing
of the Feet*

3

And when the supper was in progress,
 the devil having already put it into the
 heart of Judas, the son of Simon Iscariot,
 to betray him, knowing that the Father had

44: 13, 20; 14, 1.

45: 14, 9.

47: 3, 17; 8, 15.

48: 3, 16; Luke 10, 16.

49: 14, 31; 15, 10.

50: 8, 26, 28.

13, 1: 7, 30; 8, 20; 12, 1.

2: 6, 71; 17, 12.

3: 3, 35; 17, 2; 11, 27.

13, 2: *When the supper was in progress*: or, "When the sup-
 per was finished." Both readings are well attested, but the con-
 text shows that at least the meal was resumed. Cfr. vv. 12, 16.

given all things into his hands, and that he had come forth
 from God and was going to God, he rose from the supper 4
 and put aside his garments, and taking a towel he girded
 himself. Then he poured water into the basin and began 5
 to wash the feet of the disciples, and to dry *them* with the
 towel wherewith he was girded.

| He comes, then, to Simon Peter. And Peter says to him, 6
 "Lord, dost thou wash my feet?" Jesus said to him in reply, 7
 "What I do thou knowest not now; but thou shalt know
 later." Peter said to him, "Thou shalt never wash my feet!" 8
 Jesus answered him, "If I wash thee not, thou shalt have
 no part with me." Simon Peter said to him, "Lord, not only 9
 my feet, but also my hands and my head!" Jesus says to 10
 him, "He who is bathed needs only to wash his feet, but
 is clean all over. And you are clean, but not all." | For he 11
 knew who it was that should betray him. Therefore he said,
 "You are not all clean."

Now after he had washed their feet and resumed his 12
 garments, when he had reclined again, he said to them,
 "Do you know what I have done to you? You call me the 13
 Master and the Lord, and you say well, for indeed I am.
 If, therefore, I the Lord and Master have washed your feet, 14
 you also ought to wash the feet of one another. For I have 15
 given you an example, that as I have done to you, so you
 also should do. Amen, amen, I say to you, a servant is no 16
 greater than his master, nor is one who is sent greater than
 he who sent him. If you know these things, blessed shall 17

10: 15, 3.

11: 6, 65. 71. 72.

13: Matt. 23, 8. 10.

16: Matt. 10, 24.

13, 10: *Needs only to wash his feet*: the words "his feet" are
 wanting from some Greek and Latin Mss. Retaining them the
 sense is: He who has bathed, on returning home needs only to
 wash the dust from his feet. Or it might also mean that the
 liturgical and social requirements are satisfied with this partial
 bathing.

18 you be if you do them. | I do not speak of you all. I know whom I have chosen; but that the Scripture may be fulfilled,

'He who eats bread with me,
will lift up his heel against me.'

19 I tell you now before it happens, that when it has hap-
20 pened you may believe that I am *he*. Amen, amen, I say to you, he who receives the one I send, receives me; and he who receives me, receives him who sent me."

21 *The* When Jesus had said these things he
Betrayer was troubled in spirit, and said solemnly,
"Amen, amen, I say to you, one of you will
22 betray me." The disciples therefore looked at one another, uncertain of whom he was speaking.

23 Now one of his disciples, he whom Jesus loved, was
24 reclining at Jesus' bosom. Simon Peter therefore beckoned to him, and said to him, "Who is it of whom he speaks?"
25 He therefore, leaning back upon the bosom of Jesus, says
26 to him, "Lord, who is it?" Jesus replied, "It is he to whom I give the bread dipped." And when he had dipped the bread, he gave *it* to Judas, the son of Simon Iscariot.
27 And after the morsel, Satan entered into him. And Jesus
28 said to him, "What thou dost, do quickly." But none of

18: Ps. 40, 10.

19: 8, 24; 14, 29.

20: Matt. 10, 40.

21-30: Matt. 26, 21-25; Mark 14,
18-21; Luke 22, 21-23.

21: 11, 33; 12, 27.

23: 19, 26; 20, 2; 21, 7. 20.

27: Luke 22, 3.

13, 21: *Troubled*: sadness at seeing one of the chosen disciples ready to commit this enormity.

13, 23: *At Jesus' bosom*: John reclined at the right of Jesus. He thus had only to lean back and his head rested on our Lord's breast. This fact is often mentioned as evidence that John was "the beloved disciple."

13, 27: *Satan entered into him*: Judas now gave himself entirely into the power of Satan (St. Thomas). It probably marks a definite decision on the part of Judas to carry out the betrayal of his Master at once.

those at table understood why he said this to him. For 29
 some thought that because Judas held the purse, Jesus had
 said to him, "Buy the things we need for the feast day"; or
 that he should give something to the poor. When, there- 30
 fore, he had received the morsel, he went out quickly. And
 it was night.

The New Commandment When, therefore, he had gone out, 31
 Jesus said, "Now is the Son of Man glori-
 fied, and God is glorified in him. If God 32
 is glorified in him, God will also glorify him in himself,
 and will glorify him immediately.

"Little children, only a brief time longer am I with 33
 you. You will seek me, and, as I said to the Jews, 'Where
 I go you cannot come,' so to you also I say it now. A new 34
 commandment I give you: that you love one another, as I
 have loved you, that you also love one another. In this shall 35
 all know that you are my disciples, if you have love one
 for another."

Peter's Denials Predicted Simon Peter says to him, "Lord, whither 36
 goest thou?" Jesus answered, "Where I am
 going thou canst not follow me now, but
 thou shalt follow later." Peter says to him, "Why can I not 37
 follow thee now? I will lay down my life for thee."
 Jesus answered him, "Wilt thou lay down thy life for me? 38
 Amen, amen, I say to thee, the cock shall not crow before
 thou wilt deny me thrice."

29: 12, 5f.

32: 17, 1-5.

33: 7, 33; 8, 21.

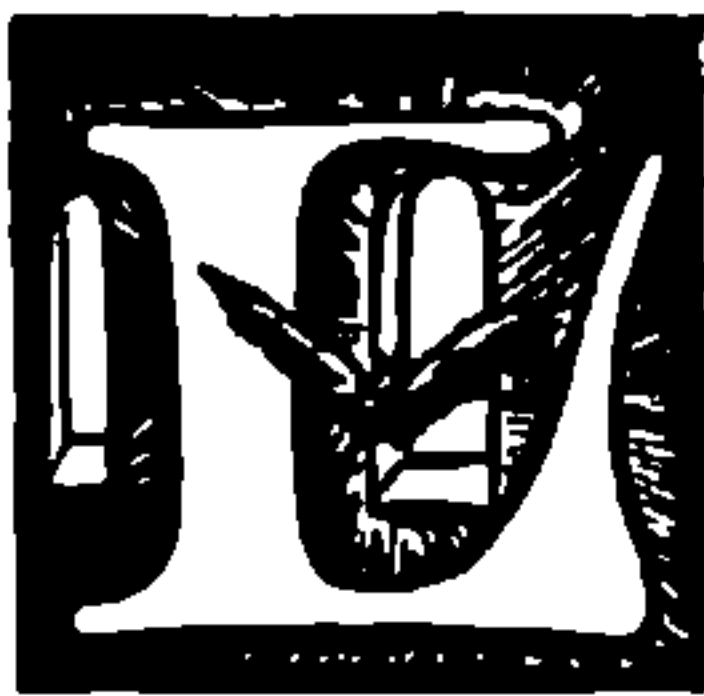
34: 15, 12, 13, 17.

36-38: Matt. 26, 31-35; Mark 14,
27-31; Luke 22, 31-34.

36: 7, 34; 21, 18f.

38: 18, 27.

14



*A Word of
Comfort*

1 **D**ET not your heart be troubled. You believe
2 in God, believe also in me. In my Father's
house there are many mansions. Were it
3 not so, I should have told you, because I go
to prepare a place for you. And if I go and
prepare a place for you, I am coming again,
and I shall take you to myself; that where I
4 am, there also you may be. And whither
I go you know, and the way you know."

5 Thomas says to him, "Lord, we know not whither thou
6 goest, and how can we know the way?" Jesus says to him,
"I am the way, and the truth, and the life. No one comes
7 to the Father except through me. If you had known me,
you would also have known my Father. And henceforth
you will know him, and you have seen him."

8 Philip says to him, "Lord, show us the Father and it
9 is enough for us." Jesus says to him, "So long a time have
I been with you, and you have not known me? Philip,
he who sees me sees also the Father. How canst thou
10 say, 'Show us the Father'? Do you not believe that I am
in the Father and the Father is in me? The words that I
speak to you I speak not of myself. But the Father dwell-
11 ing in me, it is he who does the works. Do you not believe
12 that I am in the Father and the Father is in me? Other-
wise believe because of the works themselves. Amen,
amen, I say to you, he who believes in me shall also him-
self do the works which I do, and greater than these
13 shall he do, because I am going to the Father. And what-

1: 14, 27.

9: 8, 19; 12, 45.

12: 8, 28; 12, 49.

13: 15, 7, 16; 16, 23f.

14, 7: *If you had known me*: the Greek text shows the meaning to be rather encouragement than censure. Their present imperfect knowledge will later be elevated to a better understanding.

ever you will ask the Father in my name, that will I do, in order that the Father may be glorified in the Son. If you ask me anything in my name, I will do it. 14

"If you love me, keep my commandments. And I will ask the Father and he will give you another Advocate, that he may dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him. But you will know him, because he will dwell with you, and be in you. 15, 16 17

"I will not leave you orphans; I will come to you. Yet a little while and the world sees me no more. But you see me, for I live and you shall live. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and observes them, he it is who loves me. But he who loves me shall be loved by my Father, and I will love him and show myself to him." 18, 19 20 21

Judas, not the Iscariot, says to him, "Lord, how is it that thou art about to manifest thyself to us, and not to the world?" In reply Jesus said to him, "If anyone loves me, he will keep my word, and my Father shall love him, and we will come to him and make our abode with him. He who does not love me, keeps not my words. And the word which you have heard is not mine, but the Father's who sent me. 22 23 24

"These things I have spoken to you, dwelling with you. But the Advocate, the Holy Spirit, whom the Father will, 25 26

15: 15, 10.

16: 14, 26; 15, 26; 16, 7.

26: 16, 13.

17: 16, 13.

20: 15, 4-7; 17, 21-23.

14, 16: *Advocate*: or *Paraclete*. The latter is a Greek term which is better rendered into English by Advocate or Intercessor. Cfr. 1 John 2, 1. The function of the One thus designated is protection, assistance, defense. The thought of Consoler is not wanting from the context (St. Thomas, St. Jerome, St. Augustine).

14, 19: *But you see me*: i. e., the world will not see me, but you will see me.

send in my name, he shall teach you all things, and bring to your mind all things whatever I shall have said to you.

27 "Peace I leave with you, my peace I give you; not as the world gives do I give to you. Let not your heart be

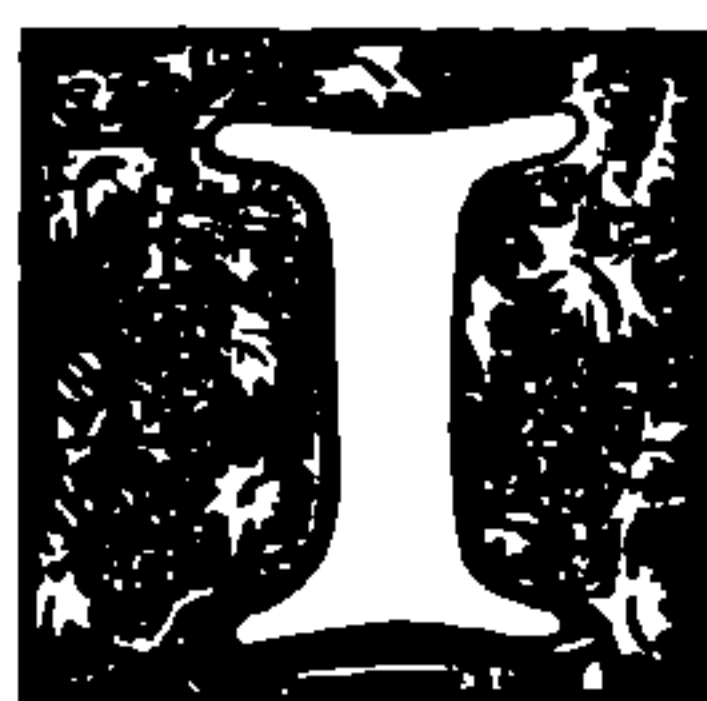
28 troubled, nor be afraid. You have heard what I said to you, 'I go away and I am coming to you.' If you loved me, you would indeed have rejoiced that I go to the Father, for

29 the Father is greater than I. And now I have told you before it happens, that when it has happened you may be-

30 lieve. I will no longer speak much with you, for the ruler of the world is coming, and in me he has nothing; but that

31 the world may know that I love the Father, and that I do as the Father has commanded me. Arise, let us go from here."

15



2 I AM the true vine, and my Father is the vine-

3 dresser. Every branch in me that bears no fruit he will take away; and every *branch* that bears fruit he will prune, that it may bear more fruit. You are already clean be-

4 cause of the word which I have spoken to you. *Union with Christ* | Abide in me, and I in you. As the branch cannot of itself bear fruit unless it remain on the vine, so neither can you unless you

5 abide in me. | I am the vine, you are the branches. He who abides in me and I in him, he bears much fruit; for

6 without me you can do nothing. If anyone abide not in me, he shall be cast forth as the branch and wither; and they shall gather it up and cast *it* into the fire, and *there*

29: 13, 19; 16, 4.
30: 12, 31.

15, 5: 2 Cor. 3, 5.
6: Matt. 3, 10.

14, 30f: *In me he has nothing*: i. e., he has no claim on me or power over me. The success of the powers of darkness in the death of Christ was only apparent. This was permitted to show Christ's perfect correspondence with the will of the Father. On this rested His triumph over sin and death.

it burns. If you abide in me, and *if* my words abide in 7
 you, ask whatever you will and it shall be done to you. My 8
 Father is glorified in this, that you bear very much fruit,
 and become my disciples. As the Father has loved me, I 9
 also have loved you. Abide in my love. | If you keep my 10
 commandments you shall abide in my love, as I also have
 kept my Father's commandments, and abide in his love.
 These things I have spoken to you that my joy may be in you, 11
 and that your joy may be complete.

"This is my commandment, that you love one another 12
 as I have loved you. Greater love than this no one has, that 13
 a man lay down his life for his friends. You are my friends 14
 if you do the things I command you. No longer do I call 15
 you servants, because the servant knows not what his
 master does. But I have called you friends, because every-
 thing that I have heard from my Father I have made known
 to you. You have not chosen me, but I have chosen you, 16
 and have appointed you that you should go and bear fruit,
 and that your fruit should remain; that whatever you ask the
 Father in my name he may give you. These things I com- 17
 mand you, that you love one another.

The World's "If the world hates you, know that it 18
Hatred has hated me before you. If you were of 19
 the world, the world would love what is its
 own. Since, however, you are not of the world, but I have
 chosen you out of the world, for this reason the world hates
 you. Remember the word which I have spoken to you: A 20
 servant is not greater than his master. If they have persecuted
 me, they will persecute you also; if they have kept my word,
 they will keep yours also. But they will do all these things 21
 to you for my name's sake, because they know not him

7: 15, 16; 14, 13.
 9: 17, 23.
 10: 8, 29; 14, 15.
 16: 6, 71; 13, 18.
 18: 7, 7.

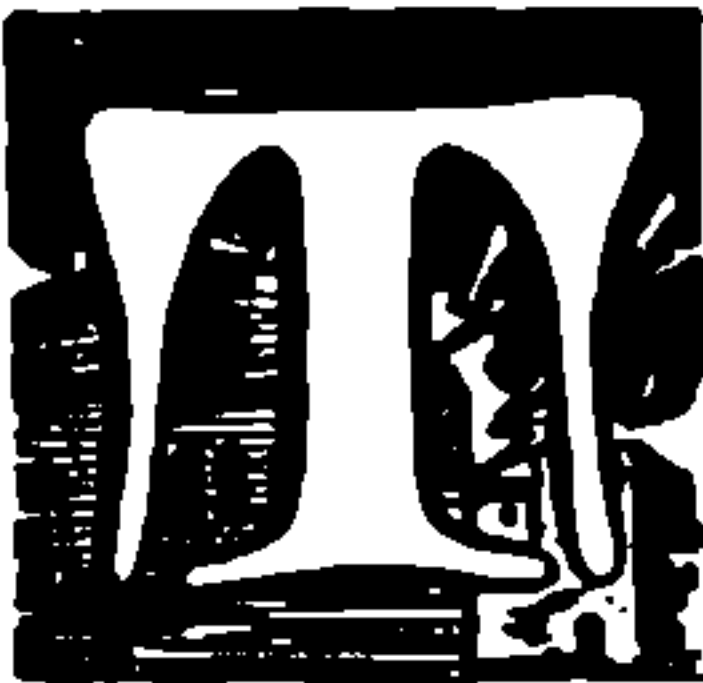
19: 1 John 4, 5.
 20: 13, 16.
 21: 16, 3; Matt. 5, 11; Acts 5, 41;
 1 Pet. 4, 13ff.

22 who has sent me. If I had not come and spoken to them,
 they would not have sin. Now, however, they have no
 23 excuse for their sin. He who hates me hates my Father
 24 also. If I had not performed among them the works which
 no one else has done, they would not have sin. Now, how-
 ever, though they have seen, they have hated both me and
 25 my Father; but that the word which is written in their
 Law may be fulfilled,

'They have hated me without cause.'

26 "But when the Advocate is come, whom I will send
 you from the Father, the Spirit of truth who proceeds from
 27 the Father, he will bear witness concerning me. And you
 also will bear witness, because from the beginning you are
 with me.

16

1  2 THESE things I have spoken to you that you
 3 may not be scandalized. They will expel
 you from the synagogues. Yes, the hour is
 coming when anyone that kills you will
 think he is offering worship to God. And
 they will do these things to you because
 they have not known the Father nor me.
 4 But these things I have spoken to you, that
 when the time for them is come you may
 remember that I told you. These things, however, I did
 not tell you from the beginning, because I was with you.

23: 5, 23; 1 John 2, 23.

24: 3, 2; 7, 31; 9, 32.

25: Pss. 34, 19; 68, 5.

26: 14, 26.

27: Luke 24, 48; Luke 1, 2; Acts
 1, 8.

16, 2: 9, 22; 12, 42.

4: 13, 19; 14, 29.

15, 22: Cfr. 12, 39. Christ had made a special effort to prove His mission to the Jews. They were guilty in a special way when they refused this favor.

15, 24f: The sentence is elliptical. Their hatred was permitted that the prophecy might be fulfilled.

The Role of the Advocate "And now I go to him who sent me, 5
 and no one of you asks me, 'Whither goest 6
 thou?' But because I have told you these 7
 things, sadness has filled your heart. But I speak the truth 7
 to you; it is expedient for you that I go. For if I do not go,
 the Advocate will not come to you; but if I go, I will send
 him to you. And when he has come he will convince the 8
 world of sin, and of justice, and of judgment: of sin, be- 9
 cause they have not believed in me; of justice, because I go 10
 to the Father, and you will see me no more; and of judg- 11
 ment, because the ruler of this world has already been
 judged.

"I still have many things to say to you, but you cannot 12
 bear them now. But when he is come, the Spirit of truth, 13
 he will teach you the whole truth. For he will not speak of
 himself, but whatever he will hear he will speak, and the
 things that are to come he will declare to you. He will 14
 glorify me, because he will receive of what is mine and
 declare *it* to you. All things that the Father has are 15
 mine. Therefore I have said that he will receive from what
 is mine, and declare *it* to you. A little while and you shall 16
 see me no more; and again a little while and you shall see
 me, because I go to the Father."

Some, therefore, of his disciples said one to another, 17
 "What is this he says to us, 'A little while and you shall not
 see me, and again a little while and you shall see me'; and,
 'Because I go to the Father'?" They were saying there- 18
 fore, "What is it he means by that 'little while'? We know
 not what he says."

7: 14, 16. 26ff.

13: 14, 26.

15: 17, 10.

16, 5: Cfr. 12, 36; 14, 5. 28. The question had already been asked, but not under the present circumstances. Christ sought to evoke the thought of His return to the Father as consolation in their sadness over His departure.

16, 8: *Convince*: bring conviction relative to these truths.

19 But Jesus knew that they wished to ask him, and he said to them, "You enquire about this among yourselves because I said, 'A little while and you shall not see me, and
20 again a little while and you shall see me.' Amen, amen, I say to you, that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow
21 will be turned to joy. The woman about to give birth has sorrow, because her hour is come. But when she has brought forth the child, she no longer remembers her
22 anguish in the joy that a man is born into the world. And you, therefore, now indeed have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one
23 shall take from you. And in that day you shall not ask me anything. Amen, amen, I say to you, if you ask the Father
24 anything in my name, he shall give it to you. Hitherto you have not asked anything in my name. Ask and you shall receive, that your joy may be full.

25 "These thing I have spoken to you in parables. The hour is coming when I shall no longer speak to you in
26 parables, but shall speak to you plainly of the Father. In that day you shall ask in my name; and I do not say to you
27 that I will ask the Father for you, for the Father himself loves you because you have loved me, and have believed
28 that I came forth from God. I came forth from the Father and am come into the world. Again I leave the world and go to the Father."

29 His disciples say to him, "Behold, now thou speakest
30 plainly, and utterest no parable. Now we know that thou

21: Isa. 26, 17.

23: 14, 13f. 20.

30: 2, 24f.

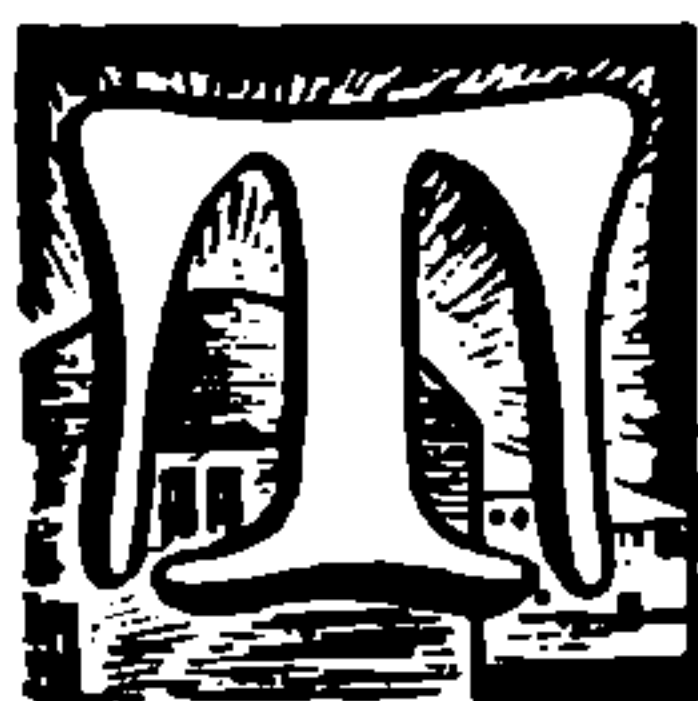
16, 25: *Parables*: the parable or proverb, in Hebrew called *Mashal*, was a simile used to illustrate higher truths. There was some obscurity in all parables. For the present Christ's words were above the understanding of the apostles.

16, 30f: *For this reason*: now that our Lord speaks more plainly they understand better, and also believe. But He hastens to warn them that their faith is to be put to further test.

knowest all things, and needest not that anyone question thee. For this reason we believe that thou camest forth from God."

Jesus answered them, "Do you now believe? Behold, 31. 32
the hour is coming, and is already come, *when* you will be
scattered, each one to his own place, and you will leave me
alone. But I am not alone, because the Father is with me.
These things I have spoken to you that you may have peace 33
in me. In the world you will have affliction. But take
courage, I have overcome the world."

17



*Christ's
Priestly Prayer
for Unity*

THESE things Jesus spoke; and raising *his* 1
eyes to heaven, he said, "Father, the hour
is come! Glorify thy Son that thy Son may
glorify thee, even as thou hast given him 2
power over all flesh, in order that to all
thou hast given him he might give life ever-
lasting. Now this is life everlasting, that 3
they know thee, the only true God, and
Jesus Christ whom thou hast sent. I have 4
glorified thee on earth; I have accomplished
the work which thou hast given me to do. And now do 5
thou, Father, glorify me with thyself, with the glory which
I had with thee before the world existed.

"I have manifested thy name to the men whom thou 6
hast given me out of the world. They were thine, and thou
hast given them to me, and they have kept thy word. Now 7

32: Zach. 13, 7; Matt. 26, 31. 17, 1: 11, 41; 13, 31.

33: 14, 27.

2: 3, 35; Matt. 11, 27; 28, 18.

17, 2: Christ glorifies the Father by faithfully accomplishing His mission. But He also glorifies Him in another way: by raising man to a state in which he also can glorify God both here and in heaven. To this end the Father has given power over all men to the Son, to open for them a way to eternal life.

8 they know that all things whatever thou hast given me are from thee; because the words which thou hast given me I have given them. And they received *them*, and have truly known that I came forth from thee, and they have believed that thou didst send me.

9 "I pray for them; I pray not for the world, but for those whom thou hast given me, because they are thine;
10 | and all things that are mine are thine, and thine are mine;
11 and I am glorified in them. And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou
12 hast given me, that they may be one even as we. While I was with them, I kept them in thy name. Whom thou hast given me I guarded; and no one of them perished except the son of perdition, in order that the Scripture
13 might be fulfilled. But now I am coming to thee; and these things I speak in the world, in order that they may
14 have in them my joy in its fullness. I have given them thy word; and the world has hated them, because they
15 are not of the world, even as I am not of the world. I do not pray that thou take them out of the world, but that
16 thou keep them from evil. They are not of the world, even
17 as I am not of the world. | Sanctify them in the truth. Thy
18 word is truth. As thou hast sent me into the world, so I
19 also have sent them into the world. And for them I sanctify myself, that they also may be sanctified in truth.

20 "I pray, however, not only for them, but also for those
21 who, through their word, are to believe in me, | that all may be one, as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou

9: 17, 2. 6; 10, 29.

10: 16, 15.

12: 18, 9; 2 Thess. 2, 3.

18: 20, 21.

21: 14, 10f. 20.

17, 19: *Sanctify myself*: by offering Himself as a victim to be immolated. *That they may be sanctified*: that they also may be set aside for God's work. *In truth*: i. e., "in contrast to all human purpose"; or for that truth which is to be the object of their mission, as it is of Christ's.

hast sent me. And the glory which thou hast given me, I 22
 have given them, that they may be one, even as we also are
 one: | I in them and thou in me; that they may be perfected 23
 in unity, and that the world may know that thou hast sent
 me, and that thou hast loved them even as thou hast
 loved me.

"Father, I will that where I am, they also whom thou 24
 hast given me may be with me; in order that they may be-
 hold my glory, which thou hast given me, because thou hast
 loved me before the creation of the world. Just Father, the 25
 world has not known thee, but I have known thee, and these
 have known that thou hast sent me. And I have made 26
 known to them thy name, and will make it known, in order
 that the love with which thou hast loved me may be in
 them, and I in them."

2. THE PASSION AND DEATH (18, 1 — 19, 42)

18



**Jesus Arrested
at the Garden**

WHEN Jesus had said these things, he went 1
 out with his disciples beyond the torrent of
 Cedron, where there was a garden into
 which he and his disciples entered. Now 2
 Judas, who betrayed him, also knew the
 place, since Jesus had often met there with
 his disciples. Judas, then, having received 3
 the cohort, and attendants from the chief
 priests and Pharisees, came there with lan-
 terns, and torches, and weapons.

24: 12, 26; 14, 3.

18, 1-11: Matt. 26, 47-56; Mark 14,
43-52; Luke 22, 47-53.

1: 2 Kgs. 15, 23.

17, 22: *Glory*: Cfr. 12, 12. What Christ conferred upon His disciples was something of the divine nature, a further aspect of the principle of unity. But cfr. commentary.

18, 3: ...*having received the cohort*: Judas "received" the cohort only in the sense that he was to be their guide. *Cohort*: a military division of some 500 to 600 men. The term was also used of any part of the cohort stationed in Jerusalem during the feasts.

4 Jesus therefore knowing all the things that were to
 come upon him, went forth and said to them, "Whom do
 5 you seek?" They answered him, "Jesus the Nazarene."
 Jesus says to them, "I am *he*." Now Judas, who betrayed
 6 him, was also standing with them. When, therefore, he
 said to them, "I am *he*," they drew back and fell on the
 7 ground. Again, therefore, he asked them, "Whom do you
 8 seek?" But they said, "Jesus the Nazarene." | Jesus an-
 swered, "I have told you that I am he. If, therefore, you
 9 seek me, allow these to depart." That the word which
 he said might be fulfilled, "Of those whom thou hast
 given me, I have not lost one."

10 Simon Peter therefore, having a sword, drew it and
 struck the servant of the high priest and cut off his right ear.
 11 Now the servant's name was Malchus. | Jesus therefore said
 to Peter, "Put thy sword in the scabbard. Shall I not drink
 the cup which the Father has given me?"

12 *Peter Denies His Master* The cohort, therefore, and the tribune
 and the attendants of the Jews seized Jesus
 13 and bound him. And they brought him to
 Annas first, for he was the father-in-law of Caiaphas, who
 14 was the high priest that year. Now it was Caiaphas who
 had given the counsel to the Jews that it was expedient
 that one man should die for the people.

15 But Simon Peter followed Jesus with another disciple.

4: 13, 1; 19, 28.

9: 17, 12.

12-27: Matt. 26, 57-75; Mark 14,
 53-72; Luke 22, 54-62.

14: 11, 49f.

15: 20, 3; Acts 3, 1.

18, 13: Annas had been high priest and, although deposed, still wielded great influence. He was deeply interested in this affair. It is conjectured that he occupied the same residence as Caiaphas. The inquisition described in vv. 19-24, and the denials of Peter, are to be associated with the trial conducted by Caiaphas. Further, cfr. commentary.

Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest. But Peter was standing outside at the gate. The other disciple, then, who was known to the high priest, went out and spoke to the portress, and brought Peter in. 16

The maid therefore, who was portress, says to Peter, "Art thou also one of the disciples of this man?" He says, "I am not." Now the servants and attendants were standing at a coal fire and were warming themselves, for it was cold. And Peter also was with them, standing and warming himself. 17 18

The high priest therefore questioned Jesus concerning his disciples, and concerning his teachings. Jesus replied to him, "I have spoken openly to the world; I have always taught in the synagogue and in the temple, where all the Jews gather, and in secret I have said nothing. Why dost thou question me? Question those who have heard what I said to them, for these know what I said." 19 20 21

When he had said these things, one of the attendants that stood by struck Jesus a blow, saying, "Answerest thou the high priest thus?" Jesus answered him, "If I have spoken evil, bear witness concerning the evil; but if well, why dost thou strike me?" 22 23

And Annas sent him bound to Caiaphas, the high priest. 24

Now Simon Peter was standing and warming himself. They therefore said to him, "Art thou also one of his disciples?" He denied *it*, and said, "I am not." | One of the servants of the high priest, a relative of him whose ear Peter had cut off, says to him, "Did I not see thee in the garden with him?" Again, therefore, Peter denied; and immediately a cock crew. 25 26 27

20: 7, 26; Matt. 10, 27.

22: 19, 3.

18, 24: If the preceding inquisition was conducted before Annas, then St. John omits the trial of Christ as narrated by the Synoptics. Cfr. commentary.

28 *Christ before Pilate* They therefore bring Jesus from Caia-
phas to the praetorium. Now it was early
morning, and they themselves did not enter
the praetorium, that they might not be defiled, but might
eat the Passover.

29 Pilate therefore went out to them, and said, "What
30 accusation do you bring against this man?" They said to
him in answer, "If he were not a criminal we would not
31 have handed him over to thee." Pilate therefore said to
them, "Take him yourselves, and judge him according to
your law." The Jews, then, said to him, "It is not lawful
32 for us to put anyone to death." That the word of Jesus
might be fulfilled which he said, signifying by what death
he was to die.

33 Pilate therefore again entered into the praetorium, and
he summoned Jesus, and said to him, "Art thou the king
34 of the Jews?" Jesus answered, "Sayest thou this of thyself,
35 or have others told *it* thee concerning me?" Pilate replied,
"Am I a Jew? Thy own people and the chief priests have
36 delivered thee to me. What hast thou done?" | Jesus an-
swered, "My kingdom is not of this world. If my kingdom
were of this world, my followers would indeed have fought
that I should not be delivered to the Jews. Now, however,
37 my kingdom is not hence." Pilate therefore said to him,
"Then thou art a king?" Jesus replied, "Thou sayest it;
I am a king. For this was I born, and for this am I come
into the world, that I might bear witness to the truth.
38 Everyone that belongs to the truth hears my voice." | Pilate
says to him, "What is truth?"

And when he had said this, he again went forth to

28-40: Matt. 27, 1f. 11-26; Mark
15, 1-15; Luke 23, 1-5. 13-25.
28: 11, 55.

32: 3, 14; 8, 28; 12, 32f.
35: 18, 28.
37: 8, 47; 10, 26f; 1 John 4, 6.

18, 38: *What is truth?*: the question reflects the speculative
skepticism of the time.

the Jews, and said to them, "I find no guilt in him. But you have a custom that I should release someone to you at the Passover. Do you wish, therefore, that I release to you the king of the Jews?" They all therefore cried out again, "Not him, but Barabbas!" Now Barabbas was a robber.

19



PILATE therefore then took Jesus and had *him* scourged. And the soldiers, plaiting a crown of thorns, put *it* upon his head, and arrayed him in a purple garment. And they would come to him and say, "Hail, king of the Jews!" And they would strike him.

The Scourging and Crowning

Pilate therefore again went forth and said to them, "Behold, I bring him forth to you, that you may know that I find no guilt in him." Jesus therefore came forth, wearing the crown of thorns and the purple garment. And he says to them, "Behold the man!" When, therefore, the chief priests and attendants saw *him*, they cried out, saying, "Crucify *him*! Crucify *him*!" Pilate says to them, "Take him yourselves and crucify *him*, for I find no guilt in him." The Jews answered him, "We have a Law, and according to the Law he must die, because he has made himself Son of God."

When, therefore, Pilate heard this statement, he feared the more. And he again went into the praetorium, and said to Jesus, "Whence art thou?" But Jesus gave him no answer. Pilate therefore says to him, "Speakest thou not to me? Knowest thou not that I have power to crucify thee, and that I have power to release thee?" Jesus answered, "Thou wouldst have no power over me were it not given

19, 1-16: Matt. 27, 26-31; Mark 15,
15-20; Luke 23, 13-25.
3: 18, 22.

4: 19, 6; 18, 38.
6: 19, 15; 18, 31.
7: 10, 33; Lev. 24, 16.

9: 18, 33; Isa. 53, 7.

thee from above. For this reason, he who delivered me to thee has the greater sin."

12 And thereafter Pilate was looking for a way to release him. But the Jews cried out, saying, "If thou shalt release this man, thou art no friend of Caesar's; for everyone that makes himself king opposes Caesar."

13 When Pilate heard these words, he brought Jesus forth, and sat down on the judgment seat, at a place called
14 Lithostrotos, but in Hebrew, Gabbatha. Now it was the day of preparation for the Passover, about the sixth hour.
15 And he says to the Jews, "Behold your king!" | But they cried out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The
16 chief priests replied, "We have no king but Caesar." Then, therefore, he handed him over to them to be crucified. And they took Jesus and led him away.

17 *The* And bearing the cross himself, he went
Crucifixion forth to the place called Calvary, in He-
18 brew, Golgotha, | where they crucified him,

12: Acts 17, 7.

14: 19, 31. 42; 18, 28.

15: 19, 6.

17-24: Matt. 27, 31-56; Mark 15,
20-41; Luke 23, 26-49.

19, 11: *Has the greater sin*: in condemning Christ, Pilate was guilty of a sin against justice. Caiaphas, however, sinned against both religion and justice. Pilate's offense was modified by his great fear and weakness. Caiaphas shared the malice of the Jewish officials.

19, 13: *Judgment seat*: a rostrum or curule chair from which such sentences were officially pronounced. *Lithostrotos*: a stone pavement which, from *Gabbatha* (an elevated or cleared space), we may judge was a courtyard outside the Praetorium.

19, 14: *Day of Preparation*: the day before the Passover or before the Sabbath. *Sixth hour*: i. e., about noon.

19, 17: *And bearing the cross himself*: this was according to custom. From Matt. 27, 32 (and parallels) we learn that soon after setting out on the Way of the Cross Christ had to receive help. *Calvary*: i. e., "the skull," the sense also of *Golgotha*, so called because of the shape of the rock.

and with him two others, one on either side and Jesus in the center.

And Pilate also wrote an inscription and had *it* put on the cross. And there was written, 19

"Jesus the Nazarene, the King of the Jews."

Many of the Jews, therefore, read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek and Latin. Therefore the chief priests of the Jews said to Pilate, "Write not, 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate replied, "What I have written, I have written." 20 21 22

When, therefore, the soldiers had crucified him, they took his garments and made of them four parts, to each soldier a part, and *also* the tunic. Now the tunic was without seam, woven in one piece from the top. They said therefore one to another, "Let us not tear it, but let us cast for it, *to see* whose it shall be." That the Scripture might be fulfilled which says, 23 24

"They parted my garments among them;
and for my vesture they cast lots."

And in fact the soldiers did these things.

The Death of Jesus Now there stood near the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary the Magdalene. When Jesus, therefore, saw his mother and the disciple whom he loved standing near, he says to his mother, "Woman, behold thy son." Then he says to the disciple, "Behold thy mother." And from that hour the disciple took her into his home. 25 26 27

24: Ps. 21, 19.

26: 13, 23; 2, 4.

19, 22: *I have written*: i. e., will remain written.

28 Later, Jesus, knowing that all things were accomplished,
 29 that the Scripture might be fulfilled, said, "I thirst." Now
 there was set *there* a vessel full of wine; and having
 wrapped a sponge soaked with the wine round a stalk of
 30 hyssop, they put it to his mouth. When, therefore, Jesus
 had taken the wine, he said, "It is consummated!" And
 bowing his head, he gave up *his* spirit.

31 ***The*** The Jews therefore, since it was the
Burial Day of Preparation, in order that the
 bodies might not remain upon the cross on
 the Sabbath (for that Sabbath was a solemn day), asked
 Pilate that their legs might be broken, and that they might
 32 be removed. The soldiers therefore came and broke the
 legs of the first, and *then* of the other, who had been
 33 crucified with him. When, however, they came to Jesus,
 seeing that he was already dead, they did not break his
 34 legs; but one of the soldiers opened his side with a lance,
 and immediately there came forth blood and water.
 35 And he who saw *it* has borne witness, and his testi-
 mony is true; and he knows that he tells the truth, that

28: 13, 3; 18, 4; Pss. 21, 16; 68, 22.

30: 19, 28.

31: Deut. 21, 23; Ex. 12, 16.

34: 1 John 5, 6.

35: 1 John 1, 1-3; John 20, 31; 21,
 24.

19, 29: *Wine*: the common wine used by the soldiers, considered potable even when turned to vinegar. It often consisted of vinegar mixed with water.

19, 31: *That their legs might be broken*: this practise, known as the *crurifragium*, was a painful method of causing death. It was used when there was any reason for hastening the death of the crucified.

19, 34: *Opened his side*: the Greek text has "pierced." *Blood and water*: this phenomenon was considered a miracle by Origen. The Fathers generally see in it a higher meaning: the sacred mysteries issuing from the side of Christ, the birth of the Church as Eve was taken from the side of Adam, etc. The fact may be explained naturally as the effect of the piercing of the pericardial sinus. Cfr. 1 John 5, 6.

you also may believe. For these things took place that 36
the Scripture might be fulfilled,

"Not a bone of him shall you break."

And again another Scripture says, 37

"They shall look upon him whom they have pierced."

Now after these things Joseph of Arimathea, because he 38
was a disciple of Jesus (although secretly for fear of the
Jews), asked Pilate that he might take away the body of
Jesus. And Pilate gave permission. He came, therefore, and
took down the body of Jesus. And there also came Nico- 39
demus (who had first come to Jesus by night), bringing
a mixture of myrrh and aloes, *in weight* about a hundred
pounds. They therefore took the body of Jesus and 40
wrapped it in linen cloths with the spices, after the Jewish
manner of preparing for burial. Now there was at the 41
place where he was crucified, a garden, and in the garden
a new tomb in which as yet no one had been laid. There, 42
accordingly, because of the Preparation Day of the Jews,
the tomb being close at hand, they laid Jesus.

3. THE RESURRECTION (20, 1 — 21, 25)

20



*Mary the
Magdalene*

NOW the first day of the week, Mary the 1
Magdalene came early to the tomb, while
it was still dark, and she saw the stone
taken away from the tomb. She ran there- 2
fore and came to Simon Peter, and to the
other disciple whom Jesus loved, and said
to them, "They have taken the Lord from
the tomb, and we know not where they
have laid him."

36: Ex. 12, 46; Num. 9, 12; Ps. 33,
21.

37: Zach. 12, 10; Apoc. 1, 7.

38: 7, 13.

39: 3, 1f.

40: 11, 44; 20, 5-7.

20, 1-18: Matt. 28, 1-10; Mark 16,
1-8; Luke 24, 1-11.

1: 19, 25; 11, 39.

2: 13, 23.

19, 39: *Myrrh and aloes*: the first is an odorous resin, the
other a scented wood. They were employed as ingredients in the
embalming ointment. *A hundred pounds*: about 700 grams.

3 Peter therefore went out, and the other disciple, and
 4 they went to the tomb. The two were running together,
 and the other disciple outran Peter and came first to the
 5 tomb. And stooping down he saw the linen cloths lying
 6 *there*, yet he did not enter. Simon Peter therefore came
 following him, and he went into the tomb, and saw the
 7 linen cloths lying *there*, and the handkerchief which had
 been about his head, not with the linen cloths, but rolled
 8 up apart to one side. The disciple, therefore, who had
 come first to the tomb, then also entered. And he saw and
 9 believed; for as yet they did not understand the Scripture
 10 *which told* that he must rise again from the dead. The
 disciples therefore went away again to their home.

11 Mary however was standing outside the tomb crying.
 And while she wept she stooped down and looked into
 12 the tomb, | and saw two angels in white sitting, one at the
 head and one at the foot, where the body of Jesus had
 13 been placed. They say to her, "Woman, why weepest
 thou?" She says to them, "Because they have taken away
 my Lord, and I know not where they have laid him."

14 When she had said this she turned round and beheld
 Jesus standing *there*, and she did not know that it was
 15 Jesus. Jesus says to her, "Woman, why weepest thou?
 Whom dost thou seek?" Thinking that he was a gardener,
 she says to him, "Sir, if thou hast removed him, tell me
 where thou hast laid him and I will take him away."
 16 | Jesus says to her, "Mary!" Turning she says to him, "Rab-
 17 boni!" (which means Master). Jesus says to her, "Do not

5: 19, 40.

9: Acts 2, 25ff; 1 Cor. 15, 4.

13: 20, 2.

14: 21, 4.

16: 1, 38.

17: Heb. 2, 11f.

20, 17: *Do not touch me*: in her joy Mary had cast herself at Christ's feet, embracing them in her reverent affection. But He tells her not to delay thus, "but go, tell my brethren," etc. The reference to the ascension is parenthetical.

touch me, for I have not yet ascended to my Father, but go to my brethren and say to them, 'I ascend to my Father and your Father, to my God and your God.' "

Mary the Magdalene comes, announcing to the disciples, 18
 "I have seen the Lord, and these things he said to me."

The When, therefore, it was late that same 19
Disciples day, the first of the week, the doors
 where the disciples were gathered being
 closed for fear of the Jews, Jesus came and stood in the
 midst, and said to them, "Peace be to you!" And when he 20
 had said this, he showed them *his* hands and side. The
 disciples therefore rejoiced at the sight of the Lord. He 21
 therefore said to them again, "Peace be to you! As the
 Father has sent me, I also send you." When he had said 22
 this, he breathed *upon them*, and said to them, "Receive the
 Holy Ghost; whose sins you shall forgive, they are forgiven 23
 them; and whose *sins* you shall retain, they are retained."

Thomas Now Thomas, one of the twelve, called 24
 the Twin, was not with them when Jesus
 came. The other disciples therefore said to him, "We 25
 have seen the Lord." But he said to them, "Unless I see in
 his hands the mark of the nails, and put my finger into the
 place of the nails, and put my hand into his side, I will
 not believe."

And after eight days, his disciples were again inside, 26
 and Thomas with them. Jesus came, the doors being closed,
 and stood in their midst, and said, "Peace be to you!" Then 27
 he says to Thomas, "Reach here thy finger, and behold my
 hands; and reach here thy hand, and put it into my side;
 and be not unbelieving, but believing." Thomas said to him, 28

19-23: Mark 16, 14; Luke 24, 36-39.

19: 20, 26; 7, 13.

21: 17, 18.


24: 11, 16; 14, 5.

25: 19, 34.

29 "My Lord and my God!" Jesus said to him, "Because thou hast seen me, Thomas, thou hast believed. Blessed are they who have not seen, and yet have believed."

30 *The* Many other signs also Jesus worked in
Evangelist's the sight of his disciples, which are not
 31 *Epilogue* written in this book. These, however, have
 been written that you may believe that
 Jesus is the Christ, the Son of God, and that believing
 you may have life in his name.

21

1 FTERWARD Jesus manifested himself again
 2 to the disciples at the sea of Tiberias. Now
 he manifested *himself* in this way. There
 were together Simon Peter and Thomas,
 called the Twin, and Nathanael, who was
 from Cana in Galilee, and the sons of
 Zebedee, and two others of his disciples.
 3 *The* Simon Peter says to them, "I am going
Manifestation fishing." They say to him, "We also are
in Galilee coming with thee." And they went forth
 and got into the boat. And that night they caught nothing.
 4 But when morning broke, Jesus stood on the shore; yet
 5 the disciples did not know that it was Jesus. Then Jesus
 said to them, "Young men, have you any fish?" They
 6 answered him, "No." He says to them, "Cast the net to
 the right of the boat and you will find *them*." They cast,
 therefore, and now they were unable to draw *the net* for
 7 the great number of the fish. The disciple, therefore,

30: 21, 25.

21, 1: 20, 19. 26.

31: 1 John 5, 13.

2: 1, 45; 2, 1.

7: 1 Kgs. 19, 24; Isa. 20, 2.

21, 7: *Tunic*: a garment worn over another garment. The Greek term was used of a tradesman's apron. *Naked*: i. e., divested of this outer garment.

whom Jesus loved, said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he girt his tunic about him, for he was naked, and threw himself into the sea. But the other disciples came with the boat (for they were not far from land, only about two hundred stadia), dragging the net full of fish. 8

When, therefore, they had landed, they saw a fire ready, and a fish laid upon it, and bread. Jesus says to them, "Bring here some of the fish which you have now taken." Simon Peter went aboard and hauled the net onto the land full of large fish, one hundred fifty-three *in number*. And though there were so many, the net was not torn. Jesus says to them, "Come, have breakfast." And none of those reclining dared ask him, "Who art thou?" knowing that it was the Lord. And Jesus comes and takes the bread, and gives *it* to them, and likewise the fish. Thus now a third time Jesus appeared to his disciples after he had risen again from the dead. 9 10 11 12 13 14

The Primacy of Peter When, therefore, they had breakfasted, Jesus says to Simon Peter, "Simon, son of John, lovest thou me more than these?" He says to him, "Yes, Lord, thou knowest that I love thee." He says to him, "Feed my lambs." | He says to him a second time, "Simon, son of John, lovest thou me?" He says to him, "Yes, Lord, thou knowest that I love thee." He says to him, "Feed my lambs." A third time he says to him, "Simon, son of John, lovest thou me?" Peter was saddened because he said to him for the third time, "Lovest thou me?" And he said to him, "Lord, thou knowest all things, thou knowest that I love thee." He said to him, "Feed my sheep. 15 16 17

"Amen, amen, I say to thee, when thou wast young thou didst gird thyself and go where thou wouldst. But when thou art old thou wilt hold out thy hands, and another will 18

19 gird and lead thee whither thou wouldst not." Now he said this to signify by what manner of death he would glorify God. And when he had spoken this, he says to him, "Follow me."

20 Turning round, Peter sees following *them* the disciple whom Jesus loved, who also at the supper had leaned back upon his breast and said, "Lord, who is it that will

21 betray thee?" When, therefore, Peter saw him, he said to

22 Jesus, "Lord, but what about this man?" Jesus says to him, "Thus I wish him to remain until I come. What is

23 it to thee? Do thou follow me." This saying therefore went abroad among the brethren, that that disciple was not to die. But Jesus had not said to him, "He is not to die"; rather, "Thus I wish him to remain until I come; what is it to thee?"

24 *Second Epilogue* This is the disciple who bears witness concerning these things, and *who* has written these things, and we know that his

25 testimony is true. There are, however, many other things which Jesus did; *but* if every one of these were written, not even the world itself, I think, could hold the books which must be written.

19: 13, 36.	24: 15, 27; 19, 35.
20: 13, 23. 25.	25: 20, 30.

21, 22f: *Thus I wish*: the Greek text is clearer: "If I wish him to remain . . ."

21, 24: *And we know*: the plural is probably St. John speaking for himself and the Christian community. In 1, 14. 16 he also associates others with himself. It is not the editorial "we." Some think that it is the elders of Ephesus attesting the veracity of the Gospel, but this is less likely.

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